THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

The Infant's Prayer.

PURE as is the bubbling spring,
Sweet as odors roses fling,
Blushing as the morning dew,
Tipt with budding nature's hue,
Buoyant as the floating air
Is the lisping infant's prayer.

Solemn as the grass that waves
O'er the village churchyard graves,
Noiseless as the summer's breeze
When it fans the listless trees,
Mild as Christian graces are
Is the lisping infant's prayer.

Angels bend from heaven to hear
The mingled notes of hope and fear,
And joying join to bear on high
Each utter'd thought, each speaking sigh,
That the spotless virtue share
Of the lisping infant's prayer.

Far more precious than the gems
Of earthly princes' diadems,
Than the favor'd distant shore
Burden'd with the tempting ore,
To the gentle JESUS' ear
Is the lisping infant's prayer. C. R. A.

BIOGRAPHY.

SWARTZ.

"THE history and character of this pre-eminent missionary," says the Sunday School Journal, "ought to be attentively studied at this day. A new biography of him has just appeared in London, by Rev. Dr. Pearson, Dean of Salisbury, in 2 volumes octavo. A few passages from a review of the work in the last British Critic may serve to draw attention to his life."

From the British Critic.

It is somewhat surprising that this work has never been achieved before. Six and thirty years have now elapsed since this eminent minister of CHRIST entered into rest; and we have now, for the first time, before us any thing like a digested narrative of his labors, from his first entrance on the duties of a missionary in 1750, to the day of his death in 1798, a period of nearly half a century! The task, however, has frequently been in contemplation. The amiable and admirable Gericke; the venerable Kohlhoff, the coadjutor and successor of Swartz; the zealous and munificent Buchanan; the excellent missionary Horst, each of them entertained the design. * * * *

It is a most remarkable circumstance that the real character of Swartz was not properly understood even by Bishop Heber, before he went to India. "I used to suspect," he says, "that with many admirable qualities, there was too great a mixture of intrigue in his character; that he was too much of a political prophet; and that the veneration which the Heathen paid him, and still pay him, and which almost regards him as a superior being, putting crowns and burning lights before his statue, was purchased by some unwarrantable compromise with their prejudices." He adds, however, immediately, "I find I was quite mistaken. He was really one of the most active and fearless, as he was one of the most successful of missionaries who have appeared since the apostles. To say that he was disinterested in regard to money, is nothing. He was perfectly regardless of power; and renown never seemed to affect him, *even so far as to affect an outward show of humility.* His temper was perfectly simple, open and cheerful; and in his political negotiations (employments which he never sought for, but which fell in his way) he never pretended to impartiality, but acted as the avowed, though the successful and judicious agent, of the orphan prince intrusted to his care; and from attempting whose conversion to Christianity, he seems to have abstained, from a feeling of honor. His other converts were between six and seven thousand; beside those whom his predecessors and companions in the cause had brought over." * *

There never was a character of more entire simplicity and directness. He seems to have walked throughout his life in a calm, serene abstraction from all worldly motives. If we are to judge purely by what is known of him, it would seem scarce enough to say that he struggled successfully against them, for he appears like one who was placed altogether beyond the reach of their disturbing power. To all fear, except the fear of GOD, he was manifestly a stranger; and even the fear of GOD was merged and swallowed up in love. His courage was that of a man who is conscious that he is living in a world where no evil worth a thought could possibly happen to him, except the evil of falling into wilful and impenitent sin; and against this evil he felt a constant security in the promises of divine mercy and protection. If there is any thing in the narrative of his life which can tend to impair the interest of it in the estimation of the world, it is the total absence of any thing which looks like human infirmity. We are literally in possession of nothing which tends to fix the slightest or minutest blot upon his name. * * * *

The birth-place of Swartz was the small Prussian town of Sonnenburg. He was born in October, 1726. His parents were respectable. His mother eminently pious. On her death-bed she declared to her husband, and the pastor who attended her, that she had dedicated her son to the LORD, and begged that he might be educated for the ministry. At the age of eight years he was sent to the town grammar-school. His impressions during childhood appear to have been serious. It was his custom, even then, to retire into solitude, and pour forth his heart before GOD. If he was ever conscious of acting wrong, he could never regain his peace of mind till he had implored the Divine forgiveness. His religious feelings, however, languished for a time; and when he was removed to Custrin, in order to his preparation for the University, he fell into thoughtless company, by which his principles were considerably shaken. In 1746, he removed to Halle, where his devotional habits experienced a revival. It was here that he was induced to turn his attention to the study of the Tamul language, with a view to employment in correcting the press of a Tamul edition of the Bible, and a tract in the same tongue, under the superintendence of the late missionary Schultz. While he was thus engaged, he heard of inquiries for new missionaries to India. He immediately formed a resolution to offer himself for that important destination. Having obtained his father's consent, his first step was to divide his patrimony among his brothers and sisters. His next was to refuse an advantageous opportunity of entering the ministry at home. On the 8th of August, 1749, he set out for Copenhagen, for the purpose of receiving holy Orders. On the 8th of the following December, he arrived in London, where he and his two reverend brethren, Poltzenhagen and Hutteman, remained six weeks, learning the English language, and making preparations for their voyage. In January, 1750, he and his companions embarked for India, as missionaries engaged by the Society for Promoting Christian Knowledge. On the 16th of July following he reached India, and by the 30th was settled at Tranquebar. Such was his diligence, that in less than four months he qualified himself to preach in Tamul. He delivered his first sermon in that language on the 23d of November, 1740, in Ziegenbald's Church. From this period commenced that wonderful course of labor, which continued without intermission for upward of eight and forty years; and which have furnished the world with a perfect pattern of missionary zeal and faithfulness. * * * *

One is tempted by the contemplation of his endowments to imagine what the effect must be, if men like him were scattered by hundreds and by thousands over the face of Hindostan. With the actual success of this one man before our eyes, we cannot well conceive how the corrupt and "dark idolatries" of the land could long maintain their ground before a succession of such preachers. That GOD can, by the breath of his mouth, raise up such men in troops and multitudes, cannot of course be the subject of doubt. And if the dominion of CHRIST is eventually to prevail through an out-pouring of the Spirit of GOD, we have only to figure to ourselves his mighty operation in overshadowing the regions of idolatry by a cloud of such witnesses as Swartz. The process might, in a certain sense, be deemed miraculous. But it would be an economy of miracles, which would appeal directly to the hearts, and the consciences, and the understandings of men. And if this be so, how can we better acquit ourselves of our responsibility toward the degraded millions of our eastern empire, than by laboring, humbly and instrumentally, in conformity to the plan by which the providence of GOD may hereafter condescend to work? If the precept, "Go, preach the Gospel to every nation under heaven," were written as in flame upon the hearts of Englishmen, can we doubt that the LORD of the harvest would answer their prayers, by raising up an abundance of laborers like unto the wise and apostolic Swartz. * * * *

Many affecting particulars are collected by Dr. Pearson, relative to the closing scene of his life. Of these there is one which we cannot forbear to repeat. Gericke was watching by his death-bed. He lay with his eyes closed, motionless, and, to all appearance, lifeless; his companion thought that the spirit had taken wing, and began to sing one of his favorite hymns. He had sung the first verse and was beginning the second, when, to his amazement and delight, the dying saint joined him with a firm and clear voice, and accompanied him to the end. Shortly afterward, he was raised on his cot, bowed his head, closed his eyes, and without groan or struggle, placidly rendered up his spirit to his Redeemer.

The property which Swartz left behind him amounted to between eight and ten thousand pounds sterling. But then, be it always remembered, that he had made this accumulation, not for himself, or for his relatives, *but solely and entirely for the benefit of the mission.* He had, in fact, many years before his death, made over to trustees, for this holy purpose, whatever he might die possessed of. It may seem surprising that he should have been able to gather such a sum. But this will appear the less strange, when we recollect the extreme frugality of his personal habits, and that for a considerable time he received a salary from the Madras government. The interest of this salary, and often a great part of the salary itself, he allowed to fall into the mission capital. The fund thus generously provided, combined with the allowances of the British government, from the Rajah of Tanjore, and from other sources, was sufficient, during many years, to support the charities, and to defray the ordinary expenditure of the mission of Tanjore, and its branch in Tinnevelly.

MISCELLANY.

From Remarks on "Mr. Norton's Statement of Reasons."

PERSECUTION.

(Concluded from p. 673.)

PASSING the excommunication of Arius by, we see, if we are not mistaken, in the statement of Tillemont, something which looks like *the beginning* of that practice, to appeal to power *without the Church*, in order to harass those *within it*, which is the very essence of persecution,—"the head and front of its offending."

To us, then, it seems at least plausible, that the charge of *first* persecuting brethren, belongs not to Trinitarian Christians.

Nor can we see, in the civil penalties and severities which followed the great council of Nice, so much the hand of ecclesiastics as of an emperor, who cared little which side was right or wrong, so that there were no disturbance within his government. Constantine's severity, as even Gibbon seems to allow,[a] arose from pique, at the want of deference shown by *both* sides to his authority.

We fully believe he called the council, with the "untutored sense of a soldier and statesman," not to determine a creed, about which "a Roman general whose religion might be still a subject of doubt," would little care: but to quash disputes, by which the provinces of his noble and extensive empire were "distracted with religious discord." We think this "imperfect proselyte," i. e. to Christianity, as he is called by Gibbon, from whom we have all along been quoting, would have pronounced the same judgment, and inflicted the same penalties, let the cause have issued as it might. Worldlings would admit as much, for they, arguing from a worldly knowledge of human nature, would say that it naturally became the Emperor, as a politician and a philosopher, to be more concerned about the safety of a great state, than the petty victory of a sect of dogmatists. We believe they judge human nature, as it is often exhibited by men in power, but too correctly. We think, therefore, that Constantine acted the part he would have acted, if neither orthodox nor heterodox, but a complete indifferentist. He wanted political salubrity and peace, and nothing more. The unsettled condition of his own religious sentiments (to say nothing of the authority of Gibbon) is fully shown in his speedy recall and patronage of Arius, and the efforts he made to re-instate him at Alexandria.

The persecution which followed the council of Nice, we then think was Constantine's alone: the out-breaking of an "untutored" soldier's will. Military chieftains are not remarkable for lenity, whether their aim be to crush *theological*, *political*, or *financial* heresy. But do we not believe that the party which he happened to espouse had their persecution also? O yes, and enough of them, and enough of them without excuse, to satisfy the most eager and grasping anticipation of our concessions. Under Constantine's example as a cover, and with his authority as a shield, they pursued their own favorite plans with melancholy, disgusting, and terrific severity. But we must say that when the under-spoke of the wheel became the uppermost, when in a few years the fortunes of Arianism revived, and rolled onward to the summit of power, its votaries certainly equalled, and as a moderate and candid authority says, even *eclipsed* their oppressors.[b]

And what is very remarkable, they were, if possible, more unsparing toward different sects of their own persuasion,[c] than toward those of a completely opposite faith.

"Amid the woods the leopard knows his kind,
The tiger preys not on the tiger brood;"

but Arian could not show his fellow Arian mercy. Perhaps, however, this is more consonant to human nature than at first sight we may suppose.[d] We have rarely, if ever, seen *more rancorous animosity than between different parties of the same denomination.* Even Solomon has said, the contentions of brethren are like the bars of a castle, i. e. you may as easily break through the gates of a Bastile as remove the causes which sustain them. *Acerrima ferme proximorum odia sunt*, says Tacitus. Witness the Jesuits and Jansenists among the Catholics, and—but we forbear to come nearer home. If any are suffering from this party spirit, we give them a text below from Warburton for their study, imitation and comfort.[e]

In a short compass, then, this is as correct a view as we can give of the commencement of persecution, after division and hostility arose in the Church, through jarring opinions respecting the internal character of the Godhead.

Subsequent to the days of Constantine, in the time of such emperors as Constantius and Valens on the Arian side, and Theodosius and Justinian on the other, we are willing to grant that it is hardly worth one's while to adjust a balance, for weighing the alternate vengeance of orthodox or heterodox persecution. We are willing to say, in the general language of Winterberg: "A seculo quarto, in orbe Christiano, nihil magis salutem affixit et imminuit, quam rixæ et contentiones de dogmatibus, quam inimicitiæ in secus sentientes, quam crudelitas immanissima, in eos, qui decreta partis adversæ tanquam ex tripode dicta revereri nollent."[f] "Our calmer reason," says even Gibbon, "will impute an equal, at least an indiscriminate measure of good and evil to the hostile sectaries who assumed and bestowed the appellations of orthodox and heretics."[g] We are willing to take and give at the hands of the infidel historian, if, while doing so, we can bespeak his suffrage for a man like Athanasius, who, he says, "In the various turns of his prosperous and adverse fortune, never lost the confidence of his friends, or the esteem of his enemies:"[h]—a man, who, when asked by Constantius to grant the Arians a church at Alexandria, answered by merely proposing as an exchange of concessions, that the orthodox should have a church at Antioch,[i] and was replied to by his *very tolerant opponents*, with this *very sufficient* reason, (at least for them,) that "*it would be inconvenient.*"[j] We are willing to do this till we reach the age of those Goths and Vandals, whose blind devotion and ignorance, says a writer in the "Pillars of Priestcraft and Orthodoxy," &c., vol. iv. 270, were first made use of by the *clergy*, but who, in his own blind and ignorant zeal, forgot that these people were converted by Bishop Ulphilas, "a decided Unitarian," and were for centuries the determined advocates of a "craft" and a "doxy," the prototype of which, says Jerome, made the whole world groan.[k] Of these tremendous scourges, we are compelled to exclaim, that none who bore the Christian name ever so outraged humanity as they. To them, unless the Arian Constantius, (Gibbon, iii. 66,) or the Arian Valens,[l] or the hateful Circumcelliones, (Gibbon, iii. 69,) can claim the precedence, is due the infamous celebrity of devising the punishment of *burning* a fellow Christian. (Gibbon, iv. 400.) So relentless was their bigotry that it was their last sentiment in the fearful hour of dissolution. (Gibbon, iv. 401.) So demoniac was their temper that it did not spare woman, and made woman herself unsparing: and this too, in despite of a dignity and rank which should have respected themselves, if they could not respect the same qualities in others. An Arian father-in-law and a king amputated the nose and ears of a princess; (Gibbon, iv. 273;) and an Arian mother-in-law and a queen seized another princess, whom her "blandishments" could not convert from orthodoxy, seized her by her hair, dashed her against the ground, kicked her till she was covered with blood, and at last gave orders that she should be thrown naked into a fish-pond. (Gibbon, iv. 411.)

The answer to all this may be, that these Goths and Vandals were a short time before but perfect savages. True; but had they been good orthodox propagandists, we are not *sure*, though we are *somewhat suspicious*, that their conduct would have been accounted a regular part of the *auto da fe* "train" of "persecution, torture, murder, malignant bigotry and loathsome hypocrisy" which has followed the doctrine of the Trinity. And even if they were such savages, could not the *improved* religion meliorate them *a little?* And if it could not, how could their Unitarianism be vanquished by such as Theodelinda, who completed its overthrow, even among her inhuman Lombard subjects, before the conclusion of the sixth century?[m] Her triumph (says Waddington, p. 102) "may be read by the Catholic without a blush, and recorded by the historian without a sigh; since it was accomplished, if not by the process of rational conviction, at least without the savage inflictions by which sudden religious changes are usually effected."

And again, if the Goths and Vandals were perfect savages, so were the original inhabitants of England; and yet when Ethelbert, "the most potent King of Kent," was converted by the orthodox St. Austin, and might have extended Christianity in his kingdom by the force and constraint of civil power, he did not do so, "for he had learnt from his instructers and leaders to salvation that the service of CHRIST ought to be voluntary, not by compulsion."[n] In England, therefore, Christianity, under orthodox auspices, grew by the gentle means of moral suasion, and became a nursing mother to the soil: in Africa and elsewhere, under Arian auspices, it seemed the genius of "unmixed evil," stalking about with giant strides, bathing the ground with blood, and searing it with fire.

Truth requires, perhaps, that this strong statement be sustained by examples in addition to what have been given already. The following may suffice.

Says Limborch, the partial friend of Locke, that "decided Unitarian,"—"Some had their tongues cut out, others their hands, others their feet chopped off, others their eyes dug out, and others were miserably slain through the extremity of their tortures."[o] This is but a sentence, from a whole chapter on "Arian persecutions," which were thought quite awful enough to be introduced as a prelude to the history of the Inquisition. Says Gibbon: (iv. 399:) "The cruel and absurd enterprise of subduing *the mind* of a whole people was undertaken by the Vandals (i. e. the Unitarians) alone." He then goes on to detail the horrors of this crusade of crusades, out-heroding Herod,—this *maximum* of inferno-human vengeance,—whose design was, not from mistaken zeal, to recover a lost sepulchre, but with "unmixed" self-will to make others think as that will chose. And he thus shows how this plan, "steamed up from hell," (as Dr. Channing, in an ever-memorable *argumentum ad invidiam*, said Unitarianism was *not*,) was consummated. "Respectable citizens, noble matrons, and consecrated virgins, were stripped naked and raised in the air by pullies, with a weight suspended to their feet. In this painful attitude their bodies were torn with scourges, or burnt in the most tender parts with red-hot plates of iron. The amputation of the ears, the nose, the tongue, and the right hand, was inflicted by the Arians."[p] "A new mode of conversion which might subdue the feeble and alarm the timorous was employed by the Arian ministers. They imposed, by fraud or violence, the rites of baptism."[p] "*The Arian clergy surpassed in religious cruelty the King and his Vandals*"!!![p]

Would not any one, if these accounts of "persecution, torture, murder," and of "all that is malignant in bigotry," if not of "all that is loathsome in hypocrisy," were read to him *without names*, believe that we were extracting from the *stolen* records of 'The HOLY and APOSTOLIC Court of the Inquisition?' Would he not start, as Priestley did under the scourges of Horsley, and say of us, as he said of that heavy handed controversialist, when we told him that we had been extracting from the *published* annals of Unitarianism, that we were falsifiers of history, and defamers of the character of the dead?[q] But facts are "*monumentum ære perennius:*" they cannot be undone, and would not be belied by an Infidel, who said that the difference between the histories of a Trinitarian and Unitarian was that which exists between sketches by the pencil of bigotry and the pencil of reason.[r]

We will now but add a word from the "heretic" Tucker, and submit our view of persecution to the candor of our readers.

"As for the pretence of this article being the foundation of spiritual tyranny, this is not true; for history and experience testify that those who have erected schemes of tyranny did not find it sufficient for their purpose, but were forced to build upon additions of their own, such as transubstantiation, purgatory, the custody of the keys: our modern seducers of the populace pretend to extraordinary illuminations, peculiar providences, and wonder-working powers, and Mahometism, that religion propagated by the sword, totally rejects the Trinity for this notable reason, because there cannot be a son without a mother as well as father. Perhaps nobody was ever hurt barely by his reception of the creeds, how erroneously soever he may have understood them: it is the stir made about them that does the mischief. Any speculative point, as the individuality of compounds, or super-addition of a new existence upon their conjunction, might raise as great disturbances as the disputes between Athanasius and Arius, if once warmly espoused as a matter of state, or taken up for a party distinction."[s]

[a] Gibbon, iii. 29, 30.

[b] Dr. Walch, quoted in Murdock's Mosheim, i. 357. Let the following instance supply the place of a multitude of quotations. "The rites of baptism were conferred (conferred!) on women and children, who, for that purpose, had been torn from the arms of their friends and parents: the mouths of communicants were held open by a wooden engine, while the consecrated bread was forced down their throats: the breasts of tender virgins were either burnt with red-hot egg shells, or inhumanly compressed between sharp and heavy boards."—Gibbon, iii. 66.

[c] Fleury, Ecc. Hist., lib. xix. sect. 35.

[d] Kames' Sketches, iv. 264.

[e] "I believe no one (all things considered) has suffered more from the low and vile passions of the high and low among our brethren than myself. Yet GOD forbid it should ever suffer me to be cold in the Gospel's interests; which are indeed so much my own, that without them I should be disposed to consider humanity as the most forlorn part of the creation."—Warburton's Letters, p. 40.

[f] Commentationes Theologicæ, iv. 423.

[g] Hist., iii. 71. [h] Hist., iii. 39 and 40.

[i] Waddington, note, p. 96.

[j] Priestley's Ch. Hist., ii. 129. The Doctor is said to be candid. We must certainly give him full credit for the above quotation.

[k] Hieron. adv. Lucif., tom. i. p. 145.

[l] Murdock's Mosheim, i. 355, notes. An *accident*, says Gibbon, iii. 262.

[m] Compare Fleury, Ecc. Hist., lib. xxxv. sect. 13.—Biog. Universelle, xlv. 272.

[n] Bede's Ecc. Hist., p. 70. London, 1723.

[o] Hist. of the Inquisit. p. 72. [p] Gibbon, iv. 405.

[q] Horsley's Tracts, pref. p. x. [r] Gibbon, iii. 20, notes.

[s] Tucker's Light, &c., iii. 259.

From the Vermont Chronicle.

AN "INDEPENDENT" SCHOOL.

LOOKING over the titles of the acts passed at the last session of the legislature of Vermont, which have recently come to hand, my attention was arrested by one, which is expressed in these words: "An act to incorporate and establish the Orange County Independent Grammar School." The question instantly presented itself, in what respects independent? If it exist as an incorporated school, it must surely depend, like other incorporated schools, on the legislature. If it have funds, it must depend, for these, on the liberality of those who furnish them. If it have students, it must depend for these, on those who may send them. In what respect independent, then, more than other incorporated schools? To find out the answer, I proceeded to read the act; and, there, indeed, in the third section, the question seemed to be solved. This section, (an anomaly, it is presumed, in the history of New England legislation; and, for the honor of New-England, long may it remain an anomaly:) yes, Messrs. Editors, this section of an act of the legislature of our good State of Vermont, is expressed in these remarkable words:

"*It is hereby further enacted*, That said corporation shall hold, exercise and enjoy the rights, privileges, and immunities hereby granted, subject to the following restrictions and limitations, viz.

"1. Said Grammar School shall be independent of any religious denomination or sect whatever; shall in no way be subject to their control, nor rely upon their especial patronage, but shall be an independent and classical institution, for the instruction of youth, solely, in literature and science.

"2. No clergyman, of any denomination whatever, while actually engaged in clerical duties, shall be a trustee, principal, or instructer in said Grammar School.

"3. No books, designated to propagate and establish the peculiar and distinguishing principles and tenets of any religious denomination, shall be adopted, or used, as classics, in said Grammar School, or introduced, in any manner, therein, by the authority of the trustees, instructers, or any individual.

"4. The buildings appropriated to said Grammar School shall not be used for meetings, professedly for religious instruction, other than that properly appertaining to the instruction pursued in, and the objects of, said Grammar School, as a literary and scientific institution; nor shall said buildings be used for any other meeting, not properly connected with the promotion of science, and the progress of literature, among the members of the school."

Here we learn in what respects this institution claims to be "independent," in contradistinction from other Grammar Schools in Orange county. It is independent, in that it rises entirely above all connexion with religion and morality, and is an "independent institution for the instruction of youth, *solely*, in literature and science."

Effectually to secure this independence, "No clergyman * * whatever, engaged in clerical duties, shall be a trustee, principal, or instructer in said Grammar School." In addition to this, it is enacted, that "no books designed to propagate and establish the peculiar and distinguishing principles and tenets of any religious denomination," not excepting, it is presumed, the holy book, which is "designed to propagate and establish the peculiar and distinguishing principles and tenets" taught by JESUS CHRIST, and the prophets and apostles, "shall be" * * "introduced *in any manner* therein." Even the buildings for the school must never be desecrated by meetings for religious instruction. Perhaps, moreover, the independence claimed for this institution, may be considered as including independence of any divine aid, or blessing for its success. At least, it seems only reasonable to conclude, that no such aid or blessing is intended to be sought, upon the exercises of this school, by any other prayer, at most, than such as an infidel may offer. Christian ministers of every denomination, are expressly shut out from all connexion with it; and it may surely be presumed that its fastidious founders do not think of finding much employment for other Christians, in an institution where the beloved pastors of such Christians, and all other ministers of their holy religion, are utterly excluded from having any influence whatever. No, no; in such an institution, (unless it be in the secret aspiration of some humble Christian pupil, who may have the misfortune to be placed there,) *Christian* prayers can find no place.

I had thought, Messrs. Editors, that it was universally admitted as undeniable, that for those invaluable literary institutions, which are so much the glory of New-England, and for the general intellectual culture of its inhabitants, scarcely less than for its character for morality and religion, New-England was at least as much indebted to an enlightened and pious clergy, as to any other order of men. But now, it seems, a new era is commencing. Vermont infidelity is about to show the world what literary and scientific wonders it is able to perform. Happy will it be, if the result of the experiment be not to throw us out far back into that state of barbarism which the dark ages presented.—*S. S. Journal.*

From the Sunday School Journal.

I AM DISTURBED

IN the Sunday School, when the superintendent commencing the exercises, says hastily, "Let us pray," and proceeds while the scholars are in the act of rising or kneeling; the prayer uttered in indistinct tones, and consisting of general petitions only.

I am disturbed when the superintendent, or some other individual addresses the scholars, without in the first place calling their attention and securing it, and continues to talk on, unconscious that a portion of the children are inattentive alike to the speaker and his subject.

I am disturbed when the school is engaged in singing, to see one third of the scholars without hymn-books, and taking of course no part in the exercise; some of them whispering, and the rest stupidly gazing about. The hymn having been given out in a low voice, and the school rather noisy, many of the children are occupying the time of singing, in searching for it, their teachers meanwhile taking no notice.

I am disturbed when I see a teacher gravely, it may be, and doubtless in earnest, enforcing religious truths upon the attention of three boys of his class, while the remaining three are making grimaces, yawning on their seats, or otherwise entirely idle and indifferent, the teacher unmindful of this, and directing to them no sort of attention.

I am disturbed when I see levity in the action and on the countenance of the teacher, evincing too plainly to his class the little faith he has that a blessing will follow his instructions, and it may be testifying his total unconcern about the matter.

I am disturbed when I see teachers who have exhausted their ideas, sit idly by their class, either reading a library book, or doing nothing; sometimes leaving their seats to converse on some irrelevant subject, with a kindred soul; the children playing, and it wanting half an hour to the time of closing school.

I am disturbed when the school is closed, to see the scholars dismissed in a mass, and rushing out like convicts loosened from prison, disturbing the neighborhood, and exciting the prejudices of every beholder against that particular school, if not against the whole system.

More "disturbances," Mr. Editor, another time. A TEACHER.

From the Standard.

PROTRACTED MEETINGS.

IT is curious, and awfully instructive, to observe the pernicious tendency of error in construing the truths, or applying the facts, recorded in the Bible.

Immediately after the ascension of our LORD, the disciples met, and continued with one accord in prayer. "When the day of Pentecost was fully come, they were all with one accord in one place." Afterward, for a season, "They continued with one accord in the temple, and in breaking bread from house to house."

Many insist largely on these facts, as favoring the new measures of the present day, and seem

not to be aware that their argument is built on a groundless supposition: which if it were true, would materially affect the credibility of the Scriptures. The supposition is this; that the apostles held a *preconcerted*, protracted meeting, during the feast of Pentecost; which is manifestly infidel in its tendency, and false in fact.

Before the Saviour left his disciples, he commanded them to tarry at Jerusalem, until the promise of the Father should be fulfilled; but set no time. Accordingly the eleven seem to have taken up lodging there. And when the disciples returned from the ascension, they immediately repaired to their room: where, with certain pious women, they continued for a season in prayer and supplication; how long we are not informed. "In those days," that is, during the interval between the ascension and the effusion of the HOLY SPIRIT, the disciples, being assembled, with prayer and other religious ceremonies, appointed a successor to fill the place of Judas. After this, we have no further account of them, or their doings, until the day of Pentecost is fully come: and then we find them all with one accord in one place,—providentially brought together, that they might all witness and receive the benefit of the effusion of the HOLY SPIRIT. After which, they, immediately, began to exercise their several talents; and continued to do so, daily, in the temple, and in private, both for their own edification and the instruction of others, as the LORD gave them opportunity: which was abundantly afforded to them in the temple, by the great concourse of people who resorted thither at that time. Multitudes were converted, through the blessing of GOD on their labors.

In the whole of this history, there does not appear to be the least shadow of evidence, that the apostles acted according to a preconcerted plan, or that they had the least intention, or expectation, of having a protracted meeting. To admit that this precious season was the result of preconcerted effort, is to side with the infidel; who unblushingly asserts, that all the glorious events of that occasion were the result of human contrivance.

A LOVER OF TRUTH.

COMMUNICATIONS.

For the Churchman.

EXTRACTS FROM MY NOTE-BOOK.—NO. IV.

AMONG the numerous proofs which the holy Scriptures contain of the divinity of our Saviour, none strike my mind more forcibly than those which are afforded by his agony in the garden of Gethsemane, and upon the cross. It could not have arisen from the mere fear of death. He had proved himself patient in suffering, unmoved by persecution, and superior to bodily pain. What then caused his excessive agony in the garden of Gethsemane? Was it not the knowledge of the weight of GOD's anger which was to rest upon him? As no finite mind can conceive of the weight of such a load of guilt as would press upon the soul of one who could truly estimate the sins of the whole world, so no finite mind could have endured it. Man alone, feeble and of himself unable to stand upright, never could have sustained the burden that was laid upon our Saviour.

But it may be replied, "GOD could give him strength." GOD could confer strength, but to do this, he must form a being better calculated than man for the performance of his labors. And such a being was formed. A being uniting Godhead and manhood. But when it is said, "GOD could give him strength," are we not to understand that GOD could give him the supporting and consoling influences of his Holy Spirit? But did he do this? The anticipation of the extreme sufferings he was about to endure so pressed upon his soul that he, the patient, the meek, the resigned; he who had come to do his Father's will prayed that if it were possible the cup might pass from him; and the intense agony of his soul forced from his body, as it were, great drops of blood. Then indeed, though his prayer might not be answered, consistently with the purposes of divine justice, yet "there appeared an angel unto him from heaven strengthening him." But in the last, the dreaded hour, did he receive the support of his Father's presence? *Alas!* his agonizing, his despairing cry, "My GOD, my GOD, why hast thou forsaken me," bears a melancholy, a thrilling, a heart-touching testimony to the truth of the words of the Prophet, "I have trodden the wine-press alone." This was the agony he dreaded to encounter; at the anticipation of which "his soul was exceeding sorrowful unto death." This was the suffering, at the near approach of which he says, "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour."

Could mere man have borne such agony? Could he have conceived such agony? Would the cruel and useless foreknowledge of it have been given to a mere man—to one who came into the world not to expiate our offences, not to pay the penalty due to our sins, but who came to set us an example of a holy and blameless life; to teach us how to live and how to die? If such were the purposes of CHRIST's mission, had he not enough of suffering heaped upon him in the cruel persecution of enemies, in the selfish and wounding desertion of friends, in the insulting and degrading treatment he received in the judgment hall, where he was mocked, scourged, spit upon, and in cruel derision crowned with thorns? and last in the painful and ignominious death of the cross? Was not all this sufficient to answer the purposes of his mission, as our great example? Was it necessary, could it have been consistent with GOD's justice, in addition to these sufferings, to lay upon him the additional burden of a knowledge of all he was to endure? And finally, when the hour of his suffering actually arrived, could it have been necessary to leave him to bear it alone? to withdraw from him His favor? He was already deserted by those upon whom he had, during the whole time of his ministry, bestowed favor and kindness. None stood by to share his sorrows and sympathize with him in his grief. But you hear no complaint, not a murmur escapes his lips. He seems not to have sought comfort and consolation from earthly friends. "The Son of man came not to be ministered unto, but to minister;" and the last hours of his blessed life, like all those that had gone before, were employed in bestowing comfort and consolation upon others. But it was the loss of GOD's favor that tried his soul. He came to be offered, body and soul, for the transgressions of the world; and he was offered, body and soul. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." He was mocked, scourged, buffeted, spit upon, and crucified for our sins. His body was offered for us.

But his soul "was made" an offering "for sin." "It pleased the LORD to bruise him," to crush his soul with the insupportable weight of his indignation. Had he been but a man, sent to be our example only, but GOD's beloved Son in whom he was well pleased, it could not have been for his own sins, and therefore it could not have consisted with GOD's justice to have tortured him thus. But he was not man only; he did not come for our example only. He was GOD the Lord; made in the form of man, but possessing all the attributes of Deity. He came not for our example only; but to be "the propitiation for our sins," and "not for ours only, but for the sins of the whole world." And as the propitiation for our sins, it was necessary that he should suffer all the tremendous agonies he endured. Nothing less than suffering infinite in degree, could satisfy justice infinite in its demands, and pay the penalty due to guilt infinite in magnitude. It was necessary that the favor of GOD should be withdrawn from CHRIST—how else could he sustain the burden of sin? Sin is no burden, till it is felt to be a violation of GOD's law; an ungrateful return for all his mercies; and the sinner feels himself laboring under the just displeasure of one whom he recognises, not only as his Creator, and therefore entitled to his homage; but whom he feels to be his preserver, his benefactor, his constant friend, and therefore entitled to his gratitude and love. CHRIST alone was able to appreciate all GOD's mercies to sinful man—CHRIST alone therefore was able to estimate the enormity of the accumulated guilt of all mankind; and CHRIST alone was able to endure the weight of GOD's anger against sin. And he did endure it. He "trod the wine-press alone." He felt the burden of sin, for he estimated its enormity, and endured its guilty horrors, unsupported by the favor of his GOD—"his soul was made an offering for sin."

And was not this the very atonement he came to make? Could he have felt the burden of sin while supported by his Father's presence? and could he have paid the penalty due to our crimes without sustaining the weight of GOD's indignation against sin? Was it not this suffering that expiated our offences? Without it would there have been any remission of sins? Has it not been well said, "The sufferings of CHRIST's soul were the soul of his sufferings?"

Viewing our Saviour's bitter agony as necessary to our salvation is the only possible means of indicating GOD's justice in inflicting it. But thus to view it, we must admit the union of the divine nature with the human; for human nature alone could not have endured, nor even have conceived all that our blessed LORD suffered. But if it had been possible for human nature to endure so much, could one man have paid the penalty due to the guilt of all mankind? No. It required a being of spotless purity—and such was our Saviour—"holy, harmless and undefiled." It required a being possessing all the attributes of Deity, "merciful as he is merciful, infinite in wisdom, power and goodness." But such a being could not be weak, guilty, sinful man. Yet such a being does the whole history of our Saviour represent him to have been—and such a being he was—holy, harmless, and undefiled; merciful as GOD is merciful, infinite in wisdom, power and goodness. And was this a mere man? Reason and Scripture cry aloud, "It was GOD manifest in the flesh."

Seeing then we are bought with such a price, can we withhold what CHRIST hath so dearly purchased? We are no longer our own, we belong to Him who hath bought us, "members of his body, of his flesh, and his bones." Let us then not only regard our Saviour's sufferings as an incontrovertible proof of his divinity; but let us contemplate them also as the price paid for our redemption. Let us reflect how great must be that guilt which nothing could expiate but the body and soul of the Son of GOD. Let us think how vast that love must be which could voluntarily pay such a penalty; and let us from thence be led to consider the inestimable value of those souls for which the ransom was paid. Let us think of the justice of GOD which could be satisfied only with the atonement made upon Calvary. Can we dwell upon our guilt without resolving to forsake those sins which caused such suffering? Can we contemplate this love, and the sacrifice which it induced him to make, without feeling emotions of gratitude and love? Can we think of the value of an immortal soul without sincere desires and earnest prayers that they may be fitted to inhabit those mansions that our Saviour has prepared for them; and can we dwell upon the inexorable justice of the ALMIGHTY without realizing that it is indeed a "fearful thing to fall into the hands of the living GOD?"

B. Y.

For the Churchman.

READING THE PSALMS—AGAIN.

MR. EDITOR,—My reply to "A Sexagenarian" (if you are pleased to insert what is left *entirely* at your disposal) shall be very brief. Your own defence of my former argument is sufficient and satisfactory. It were to be wished, however, that you could at least have found an apology for the whole of the communication of my opponent. Your readers would then have felt the full force of his reasoning, and might have appreciated the bearing of his remarks upon the point at issue.

Most undoubtedly my answer to the questions of "Old Trinity" was perfectly relevant, touching the length of the service, and the expediency of shortening it by the proposed omission of the reading of the psalms. The discussion started by him was concerning a matter of expediency. The question is one of expediency alone. As such it was regarded, and in no other light, in my reply. What bearing, therefore, the interpretation of the resolution of the Convention of 1789, which "A Sexagenarian" has given in his first paragraph, can have upon the question, is not very plain from that paragraph alone. That it has none it would be needless to prove, were it not possible that this apparent array of rubrical authority might have some influence in those places, which are very numerous, where the practice of reading the psalms is more important as a matter of expediency than it can be in the city congregations, to which the questions of "Old Trinity" were restricted. But lest any conscientious minister in one of our country parishes should be induced, through a commendable fear of violating the rubrics, to relinquish the good old usage which so generally prevails, of reading to the people the words which are to be sung, I will say a few words on this point.

And here the idea of a right to read the verses, which never entered my head till I met with it in the second paragraph of my opponent's remarks, shall help me to set the matter in a clear light. The right of the clergy to which I alluded was the right to act according to their judgment in matters left at their discretion—surely, a most indisputable right. With regard to the right of reading the psalms, it is probably lost in 'time immemorial.' In our own Church, however, the practice has the sanction of as high authority and as great antiquity as that of playing over the tune to be sung, namely, the sanction of the earliest General Convention, in 1789, by which our present form of worship was established. The resolution of that Convention, which has been quoted by "A Sexagenarian," gave, or rather continued, to the minister the same right to read the verses which it gave to the organist, under the control of the minister, to play the tune to be sung; in other words, it prohibited neither of these practices, both of which prevailed, to a greater or less extent at that period. To have done this would have required a canon like that which directs that no other service shall be used in the daily public worship but that of the Book of Common Prayer.

As to the ridicule of my opponent's third paragraph, it has nothing to do with the subject in hand. The case is not a supposable one. When it shall be expedient for the minister to appoint the whole of the 119th Psalm for one singing, it will be found equally expedient to read the whole; for whenever a congregation shall be found ready to spend so much time in singing the praises of GOD, they will also take pleasure in hearing them declared by the minister in the less enchanting tones of reading. Nor will they be afraid of a repetition, the tendency of which is naturally to deepen the impression which our beautiful psalms and hymns are calculated to leave on the soul, whether read or sung.

Allow me, Mr. Editor, again to urge my cause, as the advocate of an undertaking which promises to do much for the improvement of psalmody in our Churches, and which has already been presented to the Episcopal public in a more attractive form than that of an expensive experiment. Allow me to ask "A Sexagenarian" and "Old Trinity," and all of your readers in our city congregations, if they attended the interesting exhibition of sacred music in Christ Church, on Thursday and Friday evenings of last week, and thus qualified themselves fully to appreciate the former communication of

A CHURCHMAN.

For the Churchman.

PROTRACTED MEETINGS.

MR. EDITOR,—No subject of a practical nature deserves, in my humble judgment, more serious consideration, and calm and deliberate investigation, than the one whose title is at the head of this communication. So much has been *said* and *written* in their favor, and so much of terrible evil *exhibited* as their fruits, it behooves much the members of our Church to pause deliberately, and consider well, before they make trial of their consequences among us. It is readily admitted, as is well said by your correspondent, in your paper of the 7th instant, that "it requires a most careful hand to correct abuses in religion." True; but with this view, it may be added, we are bound to be watchful and vigilant; also to prevent the introduction of noxious and novel experiments upon its culture.

The subject under discussion may not, perhaps, be considered one of very great interest to our Church in the large cities. The continued successive round of novelties and excitements there, following each other in rapid succession, take off both from the evil and good results of such meetings; but whenever they make their appearance in the country, they absorb, for the time, every other consideration, and unsettle the whole framework of society.

I live in a country town in New-England, numbering a population of about four thousand souls, and characterized by the usual good sense and steady habits that distinguish New-England. In this town there has been an almost uninterrupted succession of these meetings, under different appellations, for the last eight years; and a great number of persons, especially females, have been "brought in," as the term is, through their instrumentality. I have been urgently importuned to afford them countenance; and none but the Searcher of hearts can have any conception of the anxiety and distress I have endured in judging of, and deciding upon their comparative merits and positive disadvantages, lest I might be found to be in opposition to that which the HOLY SPIRIT would sanction, and my *heart* was inclined to favor. When I first came in contact with these measures, I knew them only *by report*, and pleased with a plausible theory, I was pre-disposed in their favor; but when I came to bring them to the test of experience, and their fruits; when I saw the division, strife, malice, evil speaking, uncharitableness, and bold and empty profession, of which they were the parents, I have been compelled, against pre-disposed inclination and cherished sensibilities, to award my *judgment* and *understanding* against them. Nor has my observation of their actual tendencies been confined within the town limits of my residence, the same effects are most conspicuous throughout the country, throughout New-England, which is in a blaze because of them—not of light or of love—but of contention, and strife, and every evil work. Above all, let it be prominently kept in view, they are the natural parents of that greatest of all evils, an unsound faith, of that monstrous combination of Pelagianism and Calvinism, which is thrusting out the long-established, pure principles of the Gospel, so faithfully preserved in New-England, in times, alas! now passing away.

In the place of my residence, where, as I have said, these measures for many years have been in full operation, and the greatest success claimed for them, the present state of society is truly deplorable. One-third of the church members of the Congregational Society, or thereabouts, (the prevailing denomination of the place,) have severed themselves from the rest of their brethren, pronounced those who remain devoid of all religion, and are establishing a *pure* Church of their own. Nothing can well exceed the hatred these two bodies evince for each other, or the offences they bring to each others charge.

In the county three respectable Congregational ministers have been dismissed through their influence; several others, the most respectable for character and piety, and venerable by years, are expecting the same treatment; and all the Churches of this order are more or less disturbed—and why? Religion is made to consist of feeling, and this cannot be fed but by novelty and excitement continually demanding stronger and stronger stimulants. The Bible is little read, and far less studied, private meditation and reading, and, we may fear, private prayer, is much neglected; he is esteemed the best Christian who talks the loudest about himself, and the worst against his neighbors; and nothing is more an object of condemnation, at these times, than our duly cherished Book of Common Prayer; it is the invariable custom to denounce the use of this at these times.

But a change in the public sentiment is rapidly arising; these meetings are becoming of less esteem. Those who originally most promoted are the most backward now to bring them into use; and the time is near at hand when they will be as openly condemned by these persons as they were once commended.

Is it wise, then, for us to take up the garment our experienced neighbors have just cast away? Have we not passions like other men? May not we too be torn and rent by divisions? Alas! what has been our experience on this head from less exciting causes? O, let us pray, let us labor for the peace of our Zion; let us not hazard this great blessing, now working for us such inestimable benefits, for an untried good, which our brethren of other orders have, to so great an extent, discovered to be an almost unmixed evil.

It is not my intention to deny that some real good has flowed from the exciting measures put in operation for several years past, under different names, by Christians of other Communions—much less to offer a word of objection against increased religious services, both public and private, and more earnest and faithful preaching on the part of our clergy—only let them be in obedience to the order and economy of our Church. I *know* we require such exertions; I *know*, because I have *felt* their benign influence. I further *know* that such exertions have raised our mother Church in England to an unexampled state of spiritual prosperity; where *none of the measures* put in operation of late years in this country have been adopted. Let us then, Mr. Editor, have such meetings as are said to be held by the Bishops of Massachusetts and Connecticut with their clergy, as frequent as we may; but I humbly and sincerely pray that GOD may preserve our Church from such "*Protracted Meetings*" as it was your purpose to condemn.

A COUNTRY CHURCHMAN.

For the Churchman.

BIBLE QUESTIONS AND SUNDAY SCHOOL TEACHERS.

MR. EDITOR,—Without professing myself to be "one competent to give advice to *the Church*" on *any* subject, I will so far comply with the request of X. S. A., as to send you some thoughts suggested by his communication in the Churchman of last week.

First, as regards the *trust* reposed in teachers of Sunday Schools.

I agree with the above-named writer, that, according to the constitution of our Church, all spiritual instruction received by a parish must have its origin in its pastor. According to this view I should say, that, if competent, it is doubtless his duty personally to instruct all the members of the parish, for which he is responsible to GOD. Experience has taught us that this is impossible. A man's powers are not infinite; his strength is not proof against all fatigue, nor his patience against every trial; and be the minister ever so active, and ever so zealous, the demands upon his labors will be greater than he personally can supply. Recourse then must be had to deputies, to agents. The children of this world, who are wise in their generation, never think of committing a trust to an agent who has not sufficient instruction, or who is not worthy of confidence. If they cannot trust one, they get another, and if *he is ignorant they instruct him.*

So let it be in Sunday School instruction. And here, Mr. Editor, I cannot help expressing the surprise I have often felt at the carelessness, positive indifference, manifested by the clergy in regard to the character of those who are intrusted, in no small degree, with the well-being of the immortal souls for which they are responsible. This venerable body would not send an agent to a neighboring city to *purchase books* without strong assurance of his honesty, and yet they will admit into their Sunday Schools men, of whose character they know nothing, and for whose good conduct they have no assurance. They will not send the commonest package without a certainty of the porter's fidelity; and yet will betray the conduct of an immortal soul to the guidance of any one who may offer to take the charge. This is the more to be regretted, because Sunday School teachers must be trusted. And here I think X. S. A. is wrong. From the nature of the case it is evident that, be the guides what they may, a teacher will follow his own notion in the instruction of his class.

The written answers found in the books of instruction are generally too brief to be immediately understood by a class, and further explanation from the teacher is indispensable. In this exercise, the teacher, if he is a conscientious man, must explain every thing according to his own peculiar views; and in this way the very thing feared by X. S. A. will necessarily occur. And this is not confined to instruction from the Bible, but in the catechisms, creeds, and all the rest, the same thing must take place. If, then, Sunday School teachers are endured at all, they must be suffered to teach what they conscientiously believe to be the truth.

What must be our conclusion? To abolish Sunday Schools? By no means. No, let the pastor employ in this matter the same wisdom which he calls to his aid in his worldly concerns. He will not hire a cook without a recommendation, and in GOD's name let him not employ a teacher of souls without a knowledge of his character. Good men, humanly speaking, are numerous in the churches; *ignorance* is their only disqualification. Let, then, the faithful pastor take good heed to this matter. Let him meet his teachers often, and instruct them how to teach. Let him do this weekly, if necessary, and then we should hear no longer that we are unworthy of confidence; we should be no more grieved by the distrust of *those who should make us wholly trustworthy*, or drive us from their schools.

And now, Mr. Editor, lend me your patience and your columns, while I say one word concerning *Bible Questions*. They are needed, greatly needed. And it is strange that we, who have a body of clergy who yield to none in point of talents, cannot find one willing to undertake the pleasing task of making GOD's revelation, in this way, plain to man. There are many books of this sort now in print; but they will not do for us. The Episcopal Church, in its nature exclusive, must be so in all it teaches; and Bible questions which we can use, must develope and maintain the peculiar views with which our divines interpret GOD's holy word. Now, although this remark tends to exclude all the Bible questions which have been written for Sunday Schools, yet it does not go the whole length in justifying the remarks in the latter part of X. S. A.'s communication.

Such questions as the teacher may not be competent to answer, should have written replies, but these would by no means embrace "all which are not immediately answered in the text" under consideration. As I have shown, the teacher must be trusted; and if he is trusted to explain our CREED, why may he not be trusted to explain the Bible, from which that Creed was formed?

Men of honesty are found in every congregation; let the sin of their ignorance rest upon the clergy.

Z. L.

For the Churchman.

CORRECTION.

HAVE the goodness, Mr. Editor, to correct a mistake into which your correspondent has led you, respecting the Rev. Mr. Carder, late minister of St. John's Church, Ithaca.

The state of his health is *not* such as "to compel him to relinquish preaching for the present." On Sunday last he officiated in this city, both morning and afternoon, and is abundantly able to perform all the ordinary duties of a parish clergyman.

His physicians have advised him, not even to suspend ministerial services, but to perform them where he can have the benefit of *sea bathing*. It is to be hoped some vacant parish near the salt water, will avail themselves of this opportunity to supply themselves with a clergyman.

C.

THE CHURCHMAN.

SATURDAY, JUNE 21, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

TO CORRESPONDENTS.

"Validity" was not received in time for the present number.

"A Churchman of New-York" shall appear, if possible, in our next.

"O. M. P.," and "Viator," are received.

The insertion of "X. S. A." in the present number has been prevented by an accident.

PRAYER TO THE SAVIOUR.—It is sometimes asked why our Saviour, if he were GOD, did not teach his followers to pray to himself as well as the Father, or at least to offer their prayers through him as the Mediator. We might as well ask why the resurrection of the dead or the entire Christian faith were not divulged in the time of Adam. The Revelation of Sacred Truth, in strict analogy with the works of GOD in nature, has been beautifully progressive. In the promise of a deliverer given to our first parents we find the germ of Christianity. We trace the chain of prophecy and find every link gradually increasing in magnitude and importance, until the time arrived for its completion. Under the patriarchal dispensation the types were few; under the Mosaic dispensation they were increased and amplified, until at length they were superseded by the antitypes. All this was progressive: light was increasing more and more to the perfect day. So when CHRIST appeared on earth the time for the completion of the Revelation had not arrived. He himself declared to his disciples, "I have *many things* to say unto you, *but ye cannot bear them now. But when the Comforter is come, which is the Spirit of Truth, he shall reveal to you all things.*" Accordingly, after the effusion of the HOLY SPIRIT, we find the apostles teaching plainly and fully what they had before understood obscurely and partially. They declare that the same JESUS who had appeared as man on earth, to whose resurrection they testified and whose ascension they had beheld, was constituted the mediator between GOD and man. And though while on earth his divinity had been vailed or imperfectly manifested, yet after his ascension the apostles, guided into all truth, recognise him as the object of religious worship, and as the Mediator through whom all grace is to be dispensed to man, and all prayer to ascend to the Father.

PROTRACTED MEETINGS.—A communication on this subject will be found in another column; the more valuable from its being a statement of facts, and the production of a pious and intelligent layman. We are happy in the assurance that the ground which we have taken on this subject has met the approbation of those who differ most widely on some points of doctrine and Church polity. Several who might have been thought friendly to such measures have assured us of their entire agreement with us in all that we have said. And whatever dissent has been expressed is attributable, we would hope, to a misapprehension of our views. We have no latent wish, as has been intimated, to chill the fervor of piety in any of our brethren, or quarrel with them for expressing it in any manner which harmonizes with the spirit and the laws of our Church. If Episcopalians will hold their meetings for religious edification among themselves, and adhere to the Liturgy and Canons of their Church—how frequent soever such meetings may be—we bid them GOD speed. But the present state of the religious community requires us to act with peculiar caution in reference to other denominations. Daily and in every quarter are witnessed new developments of religious licentiousness. New stimulants are devised, new phantasies generated, and new extravagances enacted. From all these blots, our own Communion, although still greatly deficient in zealous and effective piety, is yet happily exempt. Let us then maintain our ground, and seek to bring others up to our standard, instead of letting ourselves down to theirs. This, we believe, to be the prevailing sentiment in the Church. We are all convinced, and experience every day strengthens the conviction, of the value of those restraints which the collected wisdom of the Church has imposed on private fancy, and which are at once conservatives of her own spirit, and barriers against extraneous influence. We believe there is a growing disposition among all the members of our Church to rally on common ground, and consolidate their forces in one united phalanx—in opposition alike to all innovation in doctrine and discipline, and to all accommodation of the holy requirements of the Gospel to the spirit of the world. Now, Protracted Meetings, as it appears to us, is just that point of contact with other denominations that we have most to dread. In them are concentrated all the floating elements of fanaticism. If we talk to our people about "new measures" and "new doctrines," they scarcely know what we mean, and even the majority of our clergy are acquainted with them only in their more palpable developments. We are wholly free from all the theory and machinery of Pelagianism. Among others these errors have originated in theological seminaries, and are now co-operating with other causes to bring these institutions into disrepute. Among us it is next to impossible that they should originate in this way. Our General Seminary, which is rising in the estimation of the Church at large, and which is becoming more and more the chief source of theological instruction, is guarded by effectual supervision. And beside there is not a sufficiently systematic Calvinism in our Articles to tempt us to any evasion of them for the sake of preaching the Gospel in all its freedom, and addressing sinners as moral agents. If these errors ever insinuate themselves among us, it will be practically by means of such things as Protracted Meetings. And it is for this reason that we wish Episcopalians, in whose neighborhood they are held, wholly to abstain from them, and resist every temptation either to join in them, to imitate them, or to favor the system or principles on which they are based. Whatever promise of immediate usefulness they may give, or with whatever moderation they may be occasionally conducted, it should be remembered that they are the parts of a system, the ultimate results of which, as they are daily developed, are found to be at best a love of novelty and a morbid piety, and too generally downright fanaticism and infidelity.

A late correspondent on the subject suggested to us that it required a skilful hand to lop off the abuses of religion. He is certainly right. Why not then adhere, both in the spirit and the letter, to the regulations of a Church which, as all admit, has already put forth this skilful hand in the way—not indeed of cure, but which is infinitely better—of prevention? The Church, in her Canons and Liturgy, has effectually anticipated all abuses, and so long as they are adhered to, there will be no abuses to lop off.

We confess there is danger, as the same correspondent suggested, in such remarks of encouraging the indolent and hardening the irreligious. To prevent this, we desire to remember ourselves, and to press on our brethren the consideration that the very regulations which are bounds to our ardor are, at the same time, the standard of our duty: and if the Church forbids us to pass over the one, so she expects us to come up to the other. No one will pretend that her standard is low. On the contrary, the provision which she makes for daily morning and evening prayer, the santification of the Lord's day, the enactment—not simply the permission—of particular days and seasons to be observed for extraordinary purposes of devotion—the requirement, at proper intervals, of confirmation, and of Episcopal visitations, are proofs that she regards the true state of a Church to be one of a CONTINUED REVIVAL of Religion. For such a state of religion she provides by provisions of her own, and within herself, without the least recognition, and with the implied disapprobation of all extraneous influence. Such a state of religion she expects, and with nothing less than this ought her ministers, or any of her members to be satisfied.

In connexion with these remarks we introduce an extract from an editorial article in the Journal and Telegraph—a paper of the Presbyterian Church.

"There has been a regular gradation in this matter; and it turns out that they who have only reached a certain point,—as using the anxious seat, calling upon sinners to rise in token of giving their hearts to GOD, admitting females to pray in promiscuous assemblies, &c., are as severely denounced by those who have gone beyond them, as if, like ourselves, they had never moved out of the beaten track of old measures. It must be conceded that the phrase 'new measures' is now used with considerable latitude of interpretation; and in many more instances than we had supposed until recently, it indicates nothing less than downright perfectionism accompanied with the ravings of the wildest frenzy. We have long been aware that this unhallowed leaven has been at work in some of the western Churches; but we have lately learned from several responsible sources, and particularly from a clergyman who has had the best opportunity of making observations on the subject, that a very considerable number of the Churches at the West have had this plague come among them; and that this, to the exclusion of the lesser evils which prevail, has become the all-absorbing topic. In those Churches men may be advocates for the anxious seat, and for the praying of females in public, and even for half a dozen praying at a time, and all this will not shield them from being denounced as cold Christians, if indeed it be admitted that they are any Christians at all."

REV. MR. WHITTINGHAM AND THE ROMAN CATHOLICS.—The Catholic Diary of last Saturday quotes from the Churchman of the week previous, the account of the departure of the Rev. Mr. Whittingham, in which the polite attention of the Right Rev. Bishop Dubois, of the Roman Catholic Church, in offering Mr. W. letters of introduction abroad, was mentioned "as an evidence that the greatest kindness of personal intercourse may subsist among Christians who differ most widely in their religious opinions." To this notice the Catholic Diary appends the following comment:—

"We are pleased that such ample testimonies of regard have been conferred, which are as happily acknowledged. We maintain with the Churchman, that the greatest kindness of personal intercourse should subsist among all Christians. But it so happens, that this 'greatest kindness of personal intercourse' is frustrated on so many occasions, in its happiest results, by slanders, calumnies, insults, and misrepresentations. The Churchman has lately given sufficient evidence of this propensity to interrupt this 'greatest kindness,' in holding up in public print—in which, perhaps, the Rev. Mr. Whittingham was himself engaged—the Chief Pastor of the Catholic Church with the 'cloven foot'—'the Fanaticism of the Brand'—and then proceeds to 'join in the sarcastic invocation, that even the powers below may be preserved from its perturbed and restless spirit.'"

"The Churchman must not be displeased, if we advert to so much illiberality, because it is calculated to nourish religious bigotry, and to interrupt this 'greatest kindness of personal intercourse,' which he insinuates should subsist among Christians."

In common, we presume with all our brethren, we were gratified by the kindness of Bishop Dubois; but we cannot consent to be implicated in an attempt to magnify it at Mr. Whittingham's expense. We beg leave, therefore, to state explicitly, that since the 1st September last, the Rev. Mr. Whittingham has had no agency whatever in the Churchman; and that all the articles at which the Diary takes offence, with the odium which they have called forth, must be charged on another individual.

We may be permitted, we trust, to embrace the opportunity thus presented to us, of defending ourselves from the imputation of seeking to interrupt, by our past course, the personal good-will which, equally with the Diary, we desire should prevail among members of different communions. We doubt whether any person of intelligence, who has observed the recent course of the Churchman, would bring the charge. The religious press has teemed, for some time past, with accounts mostly of an inflammatory nature, which Roman Catholics have denounced, and often justly, as fabrications and misrepresentations. None of these has been admitted into the Churchman. Great use has been made in other Protestant journals of the confessions and descriptions of a clergyman who has renounced communion with the Church of Rome. Neither the gentleman himself, nor his writings, have received the least countenance from the Churchman. In some prints the principle has been sanctioned, and made the ground of inflammatory appeals, that salvation is not to be attained in the Church of Rome;—that its members are destitute of personal piety, and are no Christians. No such ground has been assumed in the Churchman. On the contrary, whatever opposition has been made to the Church of Rome, has been directed against its principles and its system. No credit is claimed for this course; it is the course which justice and sound policy require. It seems strange, however, that the Churchman, while it has pursued, as is believed, a course equally, or more liberal than any other paper, should have received, in return, the severest reprobation. The Catholic Diary has charged us with "monstrous falsehoods," with "hereditary infatuation," with "abandoned profligacy of intellect," with "bigotry," "effrontery," &c., until it seems to have exhausted a vocabulary in which it is peculiarly rich. These the Diary doubtless regards as rare specimens of felicitous diction, and such as would impart a high seasoning to the kindness of personal intercourse.

It is true that in the Churchman strong expressions have been applied to the Roman Catholic doctrines. But in all cases they have been applied to the doctrines or principles of the communion, not to its members. The nearest approach to the contrary was in the article on the Encyclical Letter, and then pains were taken to distinguish between the personal and the official character of the

Pope. What was said, was applied to him as the representative of a system, with an express reserve in favor of his private piety. It should be remembered, moreover, that the Roman Catholic communion presents strong points of peculiarity, the nature and tendency of which, cannot, by those who are opposed to them, be adequately described in moderate language. And it is the strong points of the system against which the editorial remarks in the Churchman have been, and will occasionally continue to be directed. For the use of idols we care but little. The doctrine of a purgatory is in itself little better than a harmless conceit. And even transubstantiation and the rule of faith, are, considered in themselves, of too little importance to make us care much for the absurdity of the one, or the sophistry of the other. But the authority which is arrogated to the PRIESTHOOD—the systematic elevation of the SACERDOTAL character in contradistinction to the CHRISTIAN character—the wonderful aptitude und necessary tendency of auricular confession, of purgatory, of tradition, of sacramental justification, and especially of transubstantiation, to sustain that main pillar of the fabric, the power of the priesthood—the secret, but deep and deadly opposition to civil and religious liberty; an opposition which, however temporarily dissembled, is interwoven in the very fibres, and mingles with the inmost being of the Church of Rome—which necessarily flows from its principles, and is written in letters of blood in its history; and the consequent spirit of intolerance and persecution;—it is these and their kindred principles which have called forth the offensive expressions, and which may call forth others more offensive. Whether we are right or wrong in our views, is not here the question. But such being our views, we would submit it to the candor of any intelligent Roman Catholic, whether they should be, whether they could be expressed in soft or accommodating language. For ourselves, we must say that we must either use strong language, or none at all. For after we have exhausted all our powers of thought on the Roman Catholic system, we still find "mysteries of iniquity" undeveloped; and after we have exhausted all our powers of language, we still feel our inability adequately to describe the subtlety, and paint the malignity of a system, the abominations of which have gained for the eternal city the merited distinction of the grand stercorary of the earth.

We deny, however, that either our opinions or the free and determined expression of them is any infringement of the courtesies of social intercourse. We should be sorry if they were regarded as such. The difference, in our view of it, is in respect to the nature and tendency of a system, and not to the character of its advocates. The Roman Catholic believes the distinguishing feature of his system to be a principle of heavenly subordination, which only ungovernable pride resists; we, on the other hand, believe it to be a spiritual thraldom, not less repugnant to the genius of Christian liberty, than to the instinct of natural freedom. We are far from saying, however, that Roman Catholics are such as the errors of their system tend to make them. We know that there are elements of greatness in human nature, which no spiritual despotism can subdue. We know, likewise, that there is no error with which TRUTH is not mixed, and we believe that there is a mighty power in TRUTH, and that the same SPIRIT which imparts the power, will make it effectual to the renovation of the hearts of Roman Catholics, as well as Protestants. We know too that in this country the Roman Catholic system is crippled in its operation by the influence of Protestant opinions. We can no more judge what Romanism is, by what we see of it in a Protestant country, than we can judge what natural religion is by what we see of it in a Christian country. To learn the nature of the latter, we look to Hindostan and ancient Greece; and to learn the nature of the former, we must look to Spain and Italy of the present day, or to Rome before the reformation. At the same time, therefore, that we assert the malign tendency of the system, we cheerfully and thankfully admit, what nothing but folly or fanaticism can deny, that the Roman Catholic himself may be a good man, a virtuous citizen, and a pious Christian.

We think the point to be one of much importance, and have thought it would be well to meet it in full, nnd show the world the ground on which we stand. The Catholic Diary is not the only avenue through which complaints have reached us. We have heard of others who have been displeased and hurt at the same thing. We are sorry for it. We are sincerely desirous that every thing which respects personal intercourse, should be placed on a friendly footing. But we cannot for a moment shut our eyes to what we conceive to be the enormity of Roman Catholic errors, nor shall we ever be backward on all fitting occasions to express our views of them, without fear or favor.

TRACTS.—Four new tracts have been lately published by the Tract Society of our Diocese.

1. "The Sailor's Religion." This is a sermon, preached in the Chapel of the United States Navy-yard, Brooklyn, L. I., by the Rev. Thomas Pyne, A.M. It is an excellent treatise on the necessity and nature of practical religion; and, though designed especially for the class of persons to whom it was originally addressed, may be read with profit by all.

2. The second is entitled, "The Cross of CHRIST." We have published the concluding part of this tract under our Devotional head, which will, we hope, induce the reader to peruse the whole.

3. The next is "An Address to Parents." This is a tract of four pages, containing some judicious advice to parents, arranged under sententious headings, and amplified with explanatory remarks.

4. The last is "The Sick Lieutenant." This is a narrative of great interest: no fiction, but a statement of facts.

NORTH-CAROLINA CONVENTION.—We have received the Journal of the Proceedings of the Eighteenth Annual Convention of the Diocese of North-Carolina, and have made a few extracts from the address of Bishop Ives.

In regard to the instruction of the colored population, the Bishop says:—

"In St. John's, Fayetteville, I officiated again on the following Saturday night. The next day, also, (Sunday 26th,) I preached, and confirmed two persons. At night preached to the colored congregation and confirmed five persons. My convictions were strengthened by this visitation, of the great importance of doing something more generally and effectually to relieve the spiritual ignorance of our black population. There is, I think, a culpable indifference upon this point among Christians. The very partial efforts we have already made to instil into the minds of this population the sober and subordinating principles of the Gospel of CHRIST, promise the most happy results to a general co-operation in this cause, and show the utter futility of the indolent plea, that our blacks are incapable of being benefitted by religious instruction. Until professing Christians, however, awake to a sense of their duty in the matter, little can be expected from others. The responsibility then upon us, my Brethren, is tremendous. It cannot be disregarded without hazard to our souls. The views contained in a recent pastoral letter by the assistant Bishop of Virginia, upon this subject, accord so exactly with my own, that I wish some steps could be taken to place them before every planter in our Diocese."

After having expressed his gratification at the general state of piety in the Diocese, he adds:—

"Still it would be an abandonment of my sacred trust not to acknowledge the deep concern I have felt, on discovering, in some of our parishes, a manifest decline of spiritual interest and zeal. And I shall not be considered, I trust, as invading your individual and social rights, while I ascribe this decline to a too great indulgence on the part of communicants, *in worldly and trifling amusements*.

The contest is between the spirit of the world, and the spirit of CHRIST; and he who yields to the spirit of the former, is sure to be deserted by the latter. *For the friend of the world is the enemy of* GOD. And how evident is it, from the deportment of some, from whom we have a right to hope better things, that they have become *carnally minded*. And, as to be carnally minded is *death*, *death* to one's own spiritual state, *death* in its influence upon the ungodly, and *death* in its effects upon the Church, it becomes my solemn duty, as the overseer of CHRIST'S flock, to raise a warning voice against *the spirit of the world*.

Your attention to my personal comfort, and your general respect for my office, have been truly exemplary, and call for my grateful acknowledgments. Still it has not been without pain, that I have sometimes witnessed among professing Christians a greater anxiety to extend to me a profuse hospitality, than to receive at my hands *the bread of life*. I hope I may not be misunderstood. It is by no means my wish to repress the emotions of generous feeling, or to interpose any obstacle to a free and cheerful intercourse with the people of my charge; but only to hinder, as much as possible, a perversion of the true objects of my visitation; to prevent its becoming, instead of a spiritual and holy entertainment, an occasion of mere worldly indulgence and gratification.

Dear Brethren, mine is a spiritual office. As the ambassador of CHRIST, I bear to you his great message of mercy and truth. What account shall I give to my Master if *I* am welcomed with kindness, while *his* message is set at nought? If *I* receive your temporal good things, while you do not permit me, according to my mission, to dispense to you the rich and everlasting treasures of the Gospel."

To the Episcopal School he thus adverts:—

"But what Episcopal parent can open his eyes upon the causes of *spiritual* error and delusion, every hour multiplying and gaining extension in our land, and not desire protection for his children? What *Episcopal parent* can witness the blighting effects of those means of *religious excitement* now so popular, and so industriously employed among us—can behold them resulting in an utter destruction of that unity among his disciples, for which our LORD so earnestly prayed—resulting in an almost endless multiplication of conflicting sects—in an alarming increase of the wildest and most pernicious errors—in a growing disposition to decry the sacraments and ordinances of the Gospel—to substitute heated passion and noisy irregularity for the retiring devotions of *a humble and contrite heart*, and the holy and subordinative principles of godly living—resulting, through their extravagant, illiberal, and offensive exhibitions and demands, in a fearful accession to the ranks of infidelity and profaneness. Yea, what Christian parent can turn from this sickening contemplation, and not desire for his child an asylum from practices so unauthorized and destructive, in the scriptural doctrines, the orderly worship, and the Apostolic Ministry of the Church—a Church so long, so happily, so entirely united. Let parents bear in mind, then, that for the enjoyment of these blessings, ample provision is made in the *Episcopal School* of our Diocese."

NEW EDITION OF THE BIBLE.—We have lately alluded to a contemplated edition of the Bible to be published under the direction of the Rev. T. W. Coit, of Cambridge. The following notice from the Christian Watchman will give the reader a better idea of the work.

New Edition of the Bible.—Messrs. Manson, Emerson & Co., Cambridge, have now in the press a new edition of the English Bible, with the Apocrypha, printing under the superintendence of the Rev. Mr. Coit, an Episcopalian. The principal excellence of this edition will consist in its divisions into paragraphs, with the poetry displayed in parallelisms, after the manner of Lowth's Isaiah. The numerals for the chapters and verses will be retained in the margin, rendering it easy for reference. We have often heard it remarked that the meaning of the sacred volume would be better comprehended by the plan proposed, than in the version now used. Specimens of a page of the work, which is 12mo, are left at the Watchman office, where they may be seen.

PARISH LIBRARY.—We are requested to direct the attention of the reader to the advertisement in another column respecting the Standard Works and the Parish Library.

SUNDAY SCHOOL UNION.—We hope our readers will not forget that the meeting of the Board of Managers of the Sunday School Union is to be held on Thursday evening next, at St. John's Church. A sermon will be preached on the occasion, and a collection made.

EXTRACT FROM THE MINUTES

Of the Vestry of St. Luke's Church, New-York.

May 20th, 1834.

A LETTER was received from the Rev. William R. Whittingham, resigning the Rectorship of this Parish, which was read, the resignation accepted, and the letter of resignation directed to be entered at length on the Minutes; it is in the words following, viz.:—

St. Luke's Parsonage, May 20th, 1834.

Gentlemen, my respected and beloved friends,—

You are acquainted with the nature of the Divine visitation which has disqualified me for the performance of the duties of my ministry among you for two months past. I have complied with your advice, informally given at our last two meetings, and consulted, in conjunction with my own physicians, one of the most eminent medical practitioners in the city. The result is, conviction that *I have no reasonable prospect of future ability to discharge the duties devolving on your Pastor*. I cannot, therefore, retain a situation which I am no longer competent to fill, and though with the most poignant regret, feel myself compelled to *resign the Rectorship of St. Luke's Church*.

From the moment of my entrance among you, I have been treated with a kindness and forbearance, a generous and affectionate friendship, for which I feel it to be as impossible adequately to express my thanks, as it will be ever to forget it. HE who regards the favors shown to the least of his servants as done to Himself, will reward you.

Whatever may hereafter be my lot, the remembrance of our connexion will be an alleviation of its ills, or an enhancement of its pleasures; and so long as it shall please GOD to prolong my life, I shall not cease to implore his choicest blessings for those whom I now, for the last time, address as

Their faithful and affectionate Pastor,
WILLIAM R. WHITTINGHAM.

To the Church Wardens and Vestrymen of St. Luke's Church, New-York.

May 27th, 1834,

Mr. Moore, from the Committee appointed for the purpose at the last meeting, presented the draft of a reply to the letter of the Rev. William R. Whittingham, which was read, approved, and directed to be engrossed for the signatures of the members, and also to be entered at length on the Minutes; it is as follows, viz.:—

New-York, May 27th, 1834.

Reverend and dear Sir,—

It is not as Church Wardens and Vestrymen, acting in our official capacity, that we now address you. The resolutions of our Board, consequent upon your resignation of the Rectorship of St. Luke's Church, are formal transactions, not adequate to the feelings of our hearts upon the present occasion. We now come forward as parting friends, to bid you a respectful and affectionate farewell. It would be trite and useless to reciprocate expressions of regret; for you must be aware of the sentiments which we cherish toward you; and you well know, that of all the trials to which we are exposed in this state of pain and sorrow, none are more severe than lasting separation from those whom we esteem and love.

That you should be arrested, in the midst of your useful and honorable career, by bodily infirmity and the threats of a mortal disease, is a circumstance which, in itself, appears distressing in the extreme. Yet, GOD is our witness that we intend nothing like adulation or exaggerated phraseology when we assure you, that there is something in the character of your spirit which seems to forbid excessive grief on account of any of the calamities of this life with which you may be visited. A spirit which, during its abode in the body, has maintained uninterrupted communion with its GOD, which has learned habitually to rise above the grovelling interests of this transient scene, which feels a deep and humble conviction that all the dispensations of Providence are just and merciful, and which devoutly cherishes the sentiment that its noblest sphere of existence and of action is not in time, but in eternity; a spirit like this, whose natural tendency appears to be upward, and whose wings seem ever spread for a better world, can never, on its own account, be a subject of permanent grief or compassion.

If it please GOD to prolong your life, your recollections can never fail to be to you sources of consolation and peace. Recollections, not of what mankind in general esteem and seek after, but of manifold and arduous duties faithfully performed, in the face of danger, and in despite of bodily and mental illness and exhaustion. You must ever be conscious that you bear about with you the avowed approbation of the wise and good, and the secret respect even of those who may have openly opposed you; that you are followed by the blessings of the needy and the destitute whose wants you have relieved, of the widow and the orphan whom you have visited and consoled, of the ignorant and the outcast whom you have instructed and reclaimed, and that the dying prayers of the poor and wretched to whom, reckless of your own risk or inconvenience, you have, in their last moments, kindly and freely administered the consolations of religion, rise up as a thick cloud of incense in your behalf before the mercy-seat of GOD.

Should it please the ALMIGHTY to take you to himself in the midst of your days, we should be consoled by the firm belief that your departure would be as tranquil as that of a traveller going from a strange land to his own home; and that no spirit ever passed in the confidence of a more certain faith; in the comfort of a more reasonable, religious, and holy hope; more in favor with its GOD, or in more perfect charity with the world.

Farewell, respected and beloved Pastor. However distant you may be from us, we shall ever cherish the remembrance of you in our hearts. And we humbly offer our supplications to Heaven that we may be enabled to imitate the firmness of your faith, and the purity of your life; and that, when we shall have passed through this state of probation, we may meet you again in a better world, and never more to part.

HENRY RITTER, FLOYD SMITH, } *Church Wardens.*
JOSEPH W. BEADELL, THOMAS BROWNING, GEORGE COGGILL, D. A. CUSHMAN, CLEMENT C. MOORE, CORNELIUS OAKLEY, TALMAN J. WATERS, JAMES N. WELLS, } *Vestrymen.*

To the Rev. William R. Whittingham.

May 31st, 1834.

Resolved, That the letter of the Rev. Mr. Whittingham to the Vestry tendering his resignation of the Rectorship of this church, and the letter of the Vestry in reply to Mr. Whittingham's letter, be printed on a letter sheet, and addressed to the pew-holders of the congregation. Also, that a copy thereof be furnished to the Editor of the Churchman for publication in that paper.

T. J. WATERS, *Secretary.*

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

MEETING OF THE BOARD OF MANAGERS.

The Rt. Rev. B. T. Onderdonk, D. D., President, in the Chair.

Extract from the Minutes.

"Mr. Wells, in a few remarks, called the attention of the Board to the subject of instruction in Sacred Music, as now extended gratuitously to children and adults of the Protestant Episcopal Church in this city, under the direction of a Committee, appointed for that purpose in October last; concluding by an appeal to this Board, for a vote approving the measures of the Committee, and of the course of instruction under its direction.

"The subject was sustained and illustrated by the Rev. Dr. Hawks, who after speaking at some length of the benefits already derived to the Church from the measures of the Committee, offered the following resolution, which was unanimously adopted.

"*Resolved*, That this Board cordially approves of any proper measures that may be adopted for the cultivation of Sacred Music among the children of the Sunday Schools in connexion with the New-York Protestant Episcopal Sunday School Society, and that the course of free instruction in Sacred Music now in operation for the benefit of adults and children of the Protestant Episcopal Church in this city, under the direction of the 'Committee on Sacred Music,' recommends itself to the patronage of the Episcopal public, as a measure promising permanent and important benefits to the Church.

"Before putting the question, the Rt. Rev. the President alluded to the late exercises in Christ Church, as evidence of what had been already accomplished; and expressed his gratification in the measure of success attending the operations of the Committee.

"On motion, *Resolved*, That a copy of the foregoing resolution be sent to the Editor of the Churchman for publication.

"Attest,
"CHARLES H. ROACH, *Sec'ry.*"

"New-York, June 16, 1834."

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fourth Sunday after Trinity, June 22, St. Mary's Church, New-York.

BISHOP ONDERDONK proposes making his visitation to the more distant portions of the Diocese, for the present year, as follows:

Tuesday, July 8, Lansingburgh; 9, Waterford; 10, Mechanicsville; 11, Stillwater; 12, Charlton.

Seventh Sunday after Trinity, July 13, West Charlton; 14, Milton; 15, Balston Spa; 16, Saratoga Springs; Friday, 18, Sandy Hill.

Eighth Sunday after Trinity, July 20, Granville; 21, Hampton; 22, Whitehall.

Ninth Sunday after Trinity, July 27, Morristown, St. Lawrence county; Wednesday, 30, Oswego; Friday, August 1, Sodus.

Tenth Sunday after Trinity, August 3, Pultneyville; 4, Palmyra; 5, Penfield.

Other appointments to be hereafter notified.

Where Priests' Orders are to be administered, the candidate is expected to have the requisite number of Presbyters—two at least—present on the occasion.

WE have been requested to insert the following, which we cheerfully do on the authority of the Gospel Messenger:

Wilberforce Colony.—Israel Lewis, the Agent for this colony, recently passed through this village on his way to the East, having commenced the plan of a manual labor School for the colored population of the colony, as well as for those who may be induced by the advantages offered through this institution to remove to it. In order to prosecute this design, Mr. Lewis is soliciting aid by asking, as he goes, the small sum of *six cents* per month of such as are friendly to this portion of the human family, and their emancipation from the thraldom of the ignorance and degradation in which they have so long been held by a people boasting of their devotion to civil and religious freedom. From the success attending the application of the agent thus far, we conclude that the proposed plan is very acceptable to a large number of our population. To us it has always appeared the only effectual way to promote the well being of the colored people to give them such education as would elevate their minds and rescue them from the vice and misery to which they have, up to the present time been exposed. The thought has presented itself to our mind, and encouraged the hope that the benevolent Mr. Smith of Peterborough will be able to bring forward at his limited school a number of well trained men of color who can at an early day become efficient aids in the proposed school at Wilberforce. With our most hearty good will to the undertaking we cannot but commend it to those who would prepare this portion of our race for good citizens, *and for making* them, under the Divine blessing, intelligent, sober-minded and faithful Christians. Those who have admired the conduct and loved the name of WILBERFORCE may by encouraging this plan do more for the memory of that great Philanthropist, and more in harmony with his own views and feelings, than they who would raise a column to his name of either marble or brass.

THE following debate on Church reform in the House of Lords is taken from the Commercial Advertiser of June 16:

The Lord Chancellor presented a petition from 48,000 inhabitants of Glasgow, praying that the civil grievances of the Dissenters might be redressed, and that there might be a complete separation of Church and State. His Lordship, after reminding the House that he had always been friendly to the Dissenters, and a zealous advocate of civil and religious liberty, without distinction of sect or party, said that though he concurred with the petitioners in the first and most important part of their prayer, he could never assent to that part of it which requested their Lordships to take measures to dissever what they called the "unjust and unscriptural connexion which subsists between the Church and the State." This appeared to him to be a new phrase which had crept into existence, and was applicable rather to a political than a religious view of the question. If he understood its meaning, he took it to mean a dissolution—not of the connexion between the Church and the State—but a dissolution of the Established Church—(hear, hear)—or, in other words, that there should be no longer any religious establishment at all—(hear)—excepting such as should arise from the principle of what was termed a voluntary Church—in short, that there should be no paid establishment for religious instruction, but that all sects, the ignorant as well as the better informed, should be left to provide each for himself the means of religious instruction, so that, as it were, each man should be a church to himself, or any body of men, entertaining similar opinions among themselves, should be a church to themselves.—(Hear.)

Now to this notion he (the Lord Chancellor) could never give his assent. He held that difference of religious opinion ought to be no bar to the enjoyment of a person's civil rights; but he must say he looked with alarm, and even with dismay, to a state of things which must invariably tend to consequences of a fatal nature, if such views as those from which he entirely dissented were to be put in practice, for they had a tendency to lead to the abolition of all hierarchies in England, in Scotland, and in Ireland; and thus from 17,000,000 to 18,000,000 persons, nay, he might say, in round numbers 20,000,000 of his Majesty's subjects would be left totally unprovided for in religious instruction, or without any constraint as to the means of being so provided. He viewed such a state of things as this with alarm, because, though there were some wants, such as hunger and thirst, which might safely be left to the animal instinct of our nature to be provided for, it was not so with the wants of a more refined or intellectual description, and the more ignorant people were, the less they perceived the value of information, and the less would they take means for providing for that which was truly essential for their own interest, if they were conscious of it. For this reason he thought a Church Establishment necessary, and also because it had always been found as the best check to an unbridled license of fanaticism.—(Hear.)

He denied that the existence of an Established Church was either unjust, or unscriptural, and said it was a very narrow view indeed to take of the matter to suppose that because there was no Established Church in the dawn of Christianity, when its existence in the then state of the Roman empire would have been impossible, without a continued miracle, therefore no such Established Church ought to exist under other and more favorable circumstances. (Hear.) The Dissenters should always have his feeble, though hearty assistance in obtaining relief from their grievances; but he conjured them, that if they valued the cordial support of their best friends, if they valued their own character for good sense, if they valued their consistency, and if they would have it to appear as a triumphant success over their enemies, then they would not lose one single instant to redeem themselves from the foundation of any thing like the charge which had been insisted upon by those who had opposed their claims; if they wished to have their grievances removed, let them look at the actual grievances which pressed upon them, and to the means of their removal, and when they found that measures were in contemplation, the tendency of which was directed altogether to remove those grievances, let them accept of the redress, and not trouble themselves about trifling and unimportant matters.—(Hear, hear.)

The Archbishop of Canterbury was friendly to the removal of all civil disabilities affecting the Dissenters so far as was consistent with the duty which he owed to the Established Church, but the proposition to dissolve all the religious institutions of the country was so wild, that he could hardly conceive the possibility of its emanating from any body of enlightened men. (Hear.)—How was religious instruction to be supplied to the poor in the absence of the Established Church? (Hear.)—By means of an Established Church the Gospel was preached to the poor, and the good effects of it were felt by them. How would these wants be supplied if no means were taken to provide Pastors? Undoubtedly, in many parts of the country, the rich would contribute means of religious instruction; and in wealthy towns and populous cities there would be churches and chapels to which the poorest classes of the community might resort for religious improvement; but what were the poor to do, who were scattered about in obscure and unfrequented places? Why, they would either become subjected to the grossest ignoranee, or be liable to become the followers of religious opinions less pure than those which the Established Church taught. Thus, instead of entertaining a purer faith, they would imbibe the grossest superstition.

But there was another point of view in which a religious Establishment like that which existed in this country was of the utmost consequence. It held up a light of pure Christianity to the world. It was, therefore, of the greatest importance that the religious establishment of the country should be preserved, not only for the instruction of the present generation, but for the instruction of all succeeding ages. (Hear, hear.) There was one remarkable feature of the times which he could not refrain from noticing; and that was that at a period when the Established Church exhibited the most tolerant and peaceful feeling, amounting almost to a friendliness toward the Dissenters, there should be exhibited on their part such extravagant and outrageous demands, which, gratified, would inevitably lead to her subversion.

After some further conversation the petition was laid on the table.

My Mother.—A candidate for the ministry, on the day of his ordination, being asked a reason of the hope that he had been called by Divine grace, expressed himself as follows:—

"I have no miracle to publish; I have no surprising or sudden change to relate; but blessed be his name, I was brought up in the nurture and admonition of the LORD. The taking of my little hand in her's—I think I feel it still—and leading me aside to pray; her concern on returning from the house of GOD, to enable me to remember and understand the sermon; the murmur of her dear voice at devotion, as I passed her chamber door; the maxims and principles she lodged in my infant mind; the tears that bedewed her reproofs; the caresses that enforced her entreaties; her cheerfulness that constantly said, "O taste and see that the LORD is good;" her example, that embodied her religion, and made it as lovely as herself: these endear the memory of a mother, from whom, under GOD I have derived my spiritual as well as my natural life."

NOTICE.

THE annual public Commencement of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in St. John's Chapel, on Friday morning next. The exercises to commence at 10 o'clock.

CITY MISSION.

THE Church of the Epiphany, erected by the Protestant Episcopal City Mission Society, in Stanton-street, between Essex and Norfolk streets, will be consecrated to the worship of ALMIGHTY GOD by the Rt. Rev. Bishop Onderdonk, on Saturday, the 28th of June. The services to commence at 12 o'clock.

The church will be open for divine service on the following Sunday, morning, afternoon and evening. Collections will be made in aid of the funds of the Society.

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

THE stated Quarterly Sermon in behalf of this Society, will be preached NEXT SUNDAY EVENING, June 22, 1834, at the Mission Church, Vandewater-street. Services to commence at 8 o'clock.

After the Sermon the Quarterly Report of the Executive Committee will be read.

A collection will be made in aid of the funds of the Society. The friends of the Mission, and Episcopalians generally, are invited to attend.

New-York, June 20, 1834.

THE Annual Meeting of the "Associate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States" will be held in St. John's Chapel, in the City of New-York, on the Wednesday preceding the Commencement of the Seminary, (June 25th,) immediately after the annual sermon, which will be preached on the evening of that day.

The Rev. William L. Johnson, of Jamaica, L. I., is the preacher for this year, and the Rev. John M. Guion, of Saybrook, Conn., his substitute. The Rev. Hewlett R. Peters, of Morristown, N. J., has been appointed to read the Essay, and the Rev. Wm. Lucas, of Auburn, N. Y., his substitute.

BENJAMIN I. HAIGHT, *Secretary.*

*** Members who will not be present at the annual meeting are requested to forward the amount of their annual subscription.

Alumni who have not become members of the Association, and who are desirous of so doing, will please signify the same to the Secretary.

NOTICE.

ANNUAL MEETING OF THE TRUSTEES OF THE GENERAL THEOLOGICAL SEMINARY.

THE stated Annual Meeting of this Board will be held in Trinity Church, New-York, on Tuesday, June 24th, at eight o'clock, A. M., "to give more time for the transaction of business," agreeably to the resolution passed last year. By order,

H. ANTHON,
Secretary of the Standing Committee.

☞ The other Church periodicals are respectfully requested to repeat the above notice until the meeting of the Trustees.

SUNDAY SCHOOL UNION.

THE Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Thursday the 26th instant, at six o'clock, P. M., in St. John's Chapel in this city. There will be religious services at the same place, to commence at eight o'clock, P. M., when a sermon will be preached and a collection made in behalf of the Society.

On the following evening, (Friday, 27th instant,) "a public meeting will be held in St. Thomas' Church, for the promotion of the interests of the Sunday School Union," when several addresses may be expected. Exercises to commence at 8 o'clock, P. M.

F. H. CUMING, *Secretary.*

June 6, 1834.

Calendar.

JUNE.

22.—4th Sunday after Trinity.
24.—Nativity of St. John Baptist.
29.—5th Sunday after Trinity, and St. Peter.

JULY.

6.—6th Sunday after Trinity.
13.—7th Sunday after Trinity.
20.—8th Sunday after Trinity.
25.—St. James.
27.—9th Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums since his report of the 5th inst.

From the Female Missionary Association of Trinity Church, Windham, Greene county, N. Y., by their Rector, the Rev. Origen P. Holcomb, one dollar, for the Missionary Record, to be directed to Mr. Curtis Prout, Windham, Greene Co., N. Y.

From the Rev. Henry S. Atwater, Little Falls, Herkimer Co., N. Y., two dollars, for two copies of the Missionary Record for 1834.

JAMES SWORDS, *Agent, &c.*

June 19, 1834.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:

From a Parishioner of Trinity Church, toward erecting the Church of the Epiphany in Stanton-street,	$100 00
From Mr. Beadle, annual subscription, - - - -	2 00
" Mr. Wallace, - - - - - - - - -	5 00
" William Stebbins, the collections at the Church of the Holy Evangelists, in May, - - -	40 64
In June, - - - - - - - - -	31 35
	$178 99

LEWIS PHILLIPS, *Treasurer,*
At the office of the Howard Insurance Company,
June 20, 1833. No. 54 Wall-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of *thirty dollars*, by the hands of Mr. William M. Spear, contributed by the "Ladies of the Board of Managers of the Domestic Missionary Society, and the Teachers of the Sunday School of St. Stephen's Chapel, Charleston, S. C.," to constitute their minister, the Rev. Daniel Cobia, a Life Member of the "Union."

Also, "*ten dollars*, for the benefit of the Protestant Episcopal Sunday School Union, (to be returned in books,) from the Ladies of Christ Church, New-Brunswick, N. J., being part of the proceeds of a 'Fair' lately held by them in that place."

Also, *six dollars sixty-nine cents*, from St. Peter's Church, in this city, a collection after a sermon by the Rev. F. H. Cuming, on Sunday afternoon, June the 9th, 1834.

FLOYD SMITH,
New-York, June 20, 1834. No. 12, Maiden-lane.

PRESS DEPOSITORY,

46 *Lumber-street.*

STANDARD WORKS AND PARISH LIBRARY.

THE Standing Committee of the Protestant Episcopal Press have it now in their power to announce the completion of the Fourth and Sixth Volumes of the "Standard Works."

The great delay which has prevented the appearance of these volumes, the Committee beg to assure the subscribers and the friends and patrons of the Press, has been owing to a series of unlooked-for and untoward events which put it out of the power of the Editor, the Rev. Mr. Whittingham, to complete them sooner.

The recent departure of Mr. Whittingham to the south of Europe for the recovery of his health, which had been seriously impaired in the service of the Church, it is hoped will be received as a sufficient apology.

In order to secure greater safety in their transmission, subscribers, and others who may desire them, are respectfully requested to indicate to the Agent of the Press, the mode of conveyance they would prefer. Changes of residence, &c., render attention to this request the more necessary, as from such causes the failures of the parcels to reach the hands of the individuals to whom they are addressed would be attended with inconvenience to them, and loss to the Press.

The series of "Standard Works," in six volumes, is combined with and form a part of the "Parish Library," consisting of thirteen volumes, and may be obtained at the Press either together or separately, at the option of the purchaser.

For the information of Episcopalians throughout our country, and in the hope that the several periodicals of the Church will give as extensive currrency to the same as possible, a list of the titles of the several volumes composing the "Standard Works" is appended.

STANDARD WORKS

Adapted to the use of the Protestant Episcopal Church in the United States. Edited by W. R. Whittingham, A. M.

Vol. I. Leslie on Deism—West on the Resurrection. With a general and special Prefaces, Biographical Memoirs and Notes.

Vol. II. Sumner on Apostolical Preaching, and on Ministerial Duty. With a Preface and Notes.

Vol. III. The Apology for the Church of England, and a Treatise on the Holy Scriptures. By Bishop Jewell. With a Preface, Biographical Memoir and Notes.

Vol. IV. A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr: with an Introduction and brief Notes illustrative of the Ecclesiastical History of the first two Centuries. By the Rev. Temple Chevallier, B. D., late Fellow and Tutor of Catharine Hall, Cambridge, England.

Vol. V. Gibson's three Pastoral Letters—Horne's Letters on Infidelity and to Adam Smith. With Preface, Biographical Memoirs and Notes.

Vol. VI. A Practical Discourse concerning a Future Judgment. By Wm. Sherlock, D. D.

By order of the Standing Committee,
FLOYD SMITH, *Agent, &c.*
46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending June 19th, from the following persons, viz.:—

Josiah Butler—J. F. Huntington, 2—Rev. G. S. Porter—Rev. P. C. Holcombe—A. Willoughby—C. Stimpson—Edwin Hunt—Rev. John Gregg—Seth P. Beers—Wm. Norwell Bard—Charles Dresser, *with remit.*

Received by the General Protestant Episcopal Sunday School Union.

Rev. J. W. James—Miss Cross, *with remit.*—L. H. Young—G. L. Wardwell—A. Foot, *with remit.*—G. C. Grundy.

The Sea.

EMBLEM of Everlasting Power, I come
Into thy presence! as an awe-struck child
Before its teacher. Spread thy boundless page,
And I will ponder o'er its characters,
As erst the glad disciple sought the lore
Of Socrates or Plato. Yon old rock
Hath heard thy voice for ages, and grown grey
Beneath thy smitings—and thy wrathful tide
E'en now is thundering 'neath its cavern'd base,—
Methinks it trembleth at thy stern rebuke;
Is it not so?
Speak mildly, mighty Sea!
I would not know the terrors of thine ire,—
That vex the gasping mariner,—and bid
The wrecking argosy to leave no trace,
Or bubble, where it perish'd. Man's weak voice,
Though wildly lifted in its proudest strength
With all its compass,—all its volumed sound,
Is mockery to thee.
Earth speaks of *man*,—
Her levell'd mountains, and her cultured vales,
Town, tower, and temple, and triumphal arch,
All speak of him, and moulder while they speak.
——But of whose architecture and design,
Speak thine eternal fountains, when they rise
To combat with the cloud, and when they fall?
Of whose strong culture tell thy sunless plants,
And groves and gardens, which no mortal eye
Hath seen and lived?
What chisel's skill hath wrought
Those coral monuments, and tombs of pearl,
Where sleeps the sea-boy 'mid a pomp that earth
Ne'er show'd her buried kings?
Whose science stretch'd
The simplest line to curb thy monstrous tide,
And, graving '*Hitherto*' upon the sand,
Bade thy mad surge respect it?
From whose loom
Came forth thy drapery, that ne'er waxeth old,
Nor blancheth 'neath stern winter's direst frost?
——Who hath thy keys, thou Deep? Who taketh note
Of all thy wealth? Who numbereth the host
That find their rest with thee? What eye doth scan
Thy secret annals, from creation lock'd
Close in those dark, unfathomable cells,
Which he who visiteth hath ne'er return'd
Among the living?
Still but one reply.
Do all thy echoing depths, and crested waves
Make the same answer! of that *One Dread Name*,
Which he who deepest plants within his soul,
Is wisest, though the world doth call him fool.
——Therefore I come a listener to thy lore,
And bow me at thy side, and lave my brow
With thy cool billow,—if perchance my soul,
That fleeting wanderer on the shore of time,
May by thy voice instructed,—learn of GOD!

L. H. S.

CHURCH DOCUMENTS.

ADDRESS OF BISHOP HOPKINS TO THE CONVENTION OF THE DIOCESE OF VERMONT.

(*Continued from p.* 676.)

HERE, then, we find the principles of our Church government clearly settled and well defined, long before Christianity became united with any form of civil government whatever, before the Bishop of Rome had usurped any extravagant power, before the corruptions of doctrine and of practice which afterward darkened the face of the Christian world, had any being, while the Bible, the unadulterated word of GOD, was acknowledged the only guide, and the customs and regulations established by the apostles themselves were yet preserved, together with the very originals of their writings, among the Churches of their planting.

At this period, or indeed at any other, from the foundation of the world until the age which followed the Reformation, not quite three hundred years ago, no man can find a trace of the Presbyterian or of the Congregational system. There were dissensions in the primitive Church, but not about its government. There were schisms and heresies in doctrine, but none in its form of administration. And this universal acquiescence in the Episcopal system we prove to have existed while the Church was under persecution, when the earthly meed of honor was the rack or the lions—the scaffold or the flames.

But in the next century the Roman Emperor became a convert, and established Christianity as the religion of the empire. By degrees the truth of GOD spread throughout the world, and in connexion with it, unhappily, an increasing portion of error, until, at length, it became necessary to cast off the fetters of the Church of Rome, and return to primitive and scriptural Christianity. In the year 1530, this reformation had advanced to full maturity in many parts of Europe, but not upon the same principles, nor according to the same form.

Luther, in Germany, had no bishops on his side, and therefore for the very simplest reason in the world, was obliged to proceed without them. Calvin, in France and Geneva, had no bishops on his side, and neither had Zuinglius in Switzerland, and of course, the same necessity produced the same result. But did these famous men revile the Episcopal government, and cast it aside because it was hostile to liberty? Nay, so far from it that they have left on record their declarations of strong regret that they felt compelled to change an institution which all acknowledged to be of primitive origin.

In England alone, did the providence of GOD enable the reformers to recover apostolic truth in union with apostolic government. Many of the bishops joined with the King, in favor of the Reformation, and thus, by degrees, the Church was restored to its primitive purity under Edward the Sixth, through the instrumentality of those admirable men, who, like their patterns of old, signalized the ardor of their glorious faith in the fires of martyrdom.*

And here, perhaps, we ought to turn aside, in order to notice a most absurd, yet oft-repeated slander, which seeks to derive from the conduct of Henry the Eighth a cause of accusation. In opposition to the usurped claims of the Pope, who called himself the supreme head of the Church, King Henry was induced to take a somewhat similar title, and although none but the Romanists of that day affected to misunderstand it, yet we find it at the present hour alleged by some Protestants, and willingly credited by others, that even as the Emperor Augustus found it politic to be considered the high priest, or PONTIFEX SUMMUS of his religion; just so did Henry the Eighth assume the chief priestly office of the Church of England, and thus that Church from which we thankfully acknowledge our descent, stands branded with the false and heavy charge of placing an earthly monarch in the throne of JESUS CHRIST.

Now, without pausing to reflect upon the gross ignorance or the deplorable malignity of this scandalous charge, let me briefly show its utter falsehood. It is obvious to the slightest reflection that the civil governor of every country may be the head of its religion in two senses, namely, a religious sense, or a civil sense. The heathen emperors were the heads of the heathen religion in both senses, because they were the high priests actually holding and publicly discharging on certain solemn occasions the priestly office, and because they were the fountain and centre of the legislative and judicial power. This double headship, religious and temporal, was usurped by the Pope for many centuries in Europe, to such an extent, that the priests set the laws of the land at open defiance, and even sheltered the greatest criminals from justice whenever they pleased. It was established as a principle, that a clergyman could not be tried by laymen for the higher offences, and the Pope had the power of removing all ecclesiastical causes by appeal to Rome. Nay, he went so far that even kings themselves were forced to answer before his tribunal, as Henry the Eighth was cited to do, in the question of his divorce from his Queen. Beside these usurpations, which effectually prostrated the whole nation at the feet of the priesthood, the Pope claimed the most enormous taxes, and in the shape of first-fruits, Peter-pence, and other exactions which I have not space to explain, he drew from the nation a vastly greater treasure than its own government could command.

Here, then, was the dominion or headship which King Henry assumed against the Pope, by claiming the same right of trying the priests that he claimed over his other subjects, by commanding the first-fruits and other tributes to be paid to him instead of the Pope, by abolishing Peter-pence, appeals to Rome, and every other relic of superstitious slavery, in a word, by asserting himself to be the civil head of the Church, just as he was the civil head of the nation. And let it be carefully noted that in the very same temporal sense, though not indeed to the same degree, might the government under which we live be called the earthly head of every Christian denomination in the country. For the legislatures of the different states make laws to guard the sanctity of the sabbath, define and punish blasphemy, authorize the formation of religious societies, and conduct their own proceedings under the sanction of the Christian name. The governors appoint days of humiliation and thanksgiving—the courts investigate and determine religious controversies whenever they are connected, however remotely, with the rights of property—we hold church laws and edifices by the same tenure—the clergy are amenable to the same tribunals, we pay the same taxes, and are bound by the same ties of allegiance as any of our fellow-citizens. And the object of Henry the Eighth in the main, was to attain a similar result by destroying the dominion of the Pope, and reducing the clergy to a political equality with his other subjects. But did he ever pretend that he was a high priest, or a priest of any kind whatever, on the principle of the heathen emperors? Did he assume any part of the spiritual office of the Bishop of Rome, by meddling with any sacred or ministerial function? Did he at any time, in any way, or on any occasion, enter into the Church as an ambassador of CHRIST, assume the robes of the priesthood, preach, baptize, confirm, administer the sacrament, or do any thing whatever which indicated a desire or intention to hold a spiritual office in the Church of GOD? Never, my brethren, never. And I must needs call it hard measure to have this shameful popish calumny reiterated among Protestants, not only in the face of all history, but in the very teeth of one of the Articles of the Church of England, which I shall take the liberty of citing in part on the present occasion, in order, so far as in me lies, to save my Christian brethren of other denominations from any future temptation to revile what they do not understand.

The article is numbered the 37th of the collection put forth in the reign of Queen Elizabeth, and is in these words.

"The Queen's majesty hath the chief power in this realm of England and other her dominions, to whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction. When we attribute to the Queen's majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering either of GOD's word or of the sacraments, the which thing the injunctions also lately set forth by Elizabeth our Queen do most plainly testify; but that only prerogative which we see to have been given always to all godly princes in holy Scripture by GOD himself, that is, that they should rule all estates and degrees committed to their charge by GOD, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers. The Bishop of Rome hath no jurisdiction in this realm of England."

Thus distinctly does the much-abused Church of England define and limit the authority of the sovereign to temporal government only; and although the connexion between Church and State does necessarily carry this government much further with them than with us, yet the principle is found to a greater or a less degree in every Protestant country, and admits of a plain justification in every sound mind on the ground of political expediency, without the slightest interference with the spiritual authority of the ministry.

But we pass on from a digression to which we felt ourselves in a great degree compelled, not only by regard to our own ecclesiastical descent, but by the interests of historical truth and the false glosses of contemporary calumny. Let us, in the last place, consider the character of our Church government, as it was settled on our separation from the Church of England, and exists at this day; in which I am very confident that the candid examiner will not only find no traces of monarchy, but will perceive throughout the patriarchal principle of primitive days, united to much republican equality, and in all its parts made subject to law and order.

The general division of our ministry into the three orders of bishop, priest, and deacon, we retain unchanged, with their relative and appropriate powers, as it was established by apostolic authority. Nor do we conceive ourselves at liberty to depart from this arrangement, either directly or indirectly, by any official mingling with the ministry of other denominations. In this respect, however, it has long seemed to me exceedingly plain that our course of obligation does not require us to judge or to condemn the claims of the various non-episcopal societies. It is no part of our prerogative to limit the conditions of the Divine blessing. It is, indeed, our bounden duty to guard, yea, to 'contend earnestly' for the FAITH once delivered to the saints, but this duty does not demand that we should pronounce any sentence of exclusion against those who seem to us to have departed from it. It is also our duty to guard the original and sacred CONSTITUTION OF THE CHURCH, but still less can this call upon us for a sentence of condemnation against those who consider themselves pledged to a different and comparatively modern system. To his own Master let every man stand or fall. The claims of Episcopacy we are solemnly bound to maintain, as firmly believing them to be of apostolic institution; but we maintain them in the spirit of kindness and good-will, leaving the consequences of rejecting them with Him, whose blessing confers the only effectual value on any human ministrations. The admirable Liturgy and Articles of the Church of England, distinguished as they are for their antiquity, their scriptural fidelity and pure devotion, we also retain, with such changes only as were rendered necessary by the Revolution.

But in other respects the Constitution of the Church among us may be well likened to the Constitution of the Union; and, indeed, it is supposed, that it was purposely assimilated to this in several highly important particulars. First, in the great principle that our chief ecclesiastical officer, namely, the bishop, is elective. In primitive times this was, indeed, the general rule, but it had some exceptions; for instance, when the people could not agree in a choice, the neighboring bishops were accustomed to meet and choose for them. In the Church of Rome the semblance of election has long ceased; and in the Church of England, although the dean and chapter elect, it is only on the mandate of the King, and altogether without the votes of the people. But with us this important matter is so ordered, that every clergyman and the laity of every parish have an equal voice. Nay, the laity have a full veto on the clergy, so that their concurrence is absolutely and always necessary. A course more perfectly republican, and more opposed to aristocracy or monarchy, could not have been devised by the ingenuity of man.

Again, the minister of every parish is elective, chosen by the votes of the people, either acting as a whole society, or by their vestry, who are men elected by the society. We have no benefices, as in England—no parishes to which a clergyman can be appointed for life, without consulting the parishioners. Nothing could be more free from restraint than this portion of our system.

Again, we have no tithes, no imposts, no revenue derived from any species of taxation; but the whole support of the clergy is dependent merely on the approbation and zeal of his parish. There is surely nothing of monarchy in this.

Above all, however, our whole system of canon law, by which the bishop and the clergy are governed, rests upon the same republican principle. The bishop can make no law, the clergy can make no law, until the representatives of the laity sanction it. Each parish sends its representatives to the State Convention. Each State Convention sends its four clergymen and its four laymen to the General Convention, and both in the State Conventions and in the General Convention, the lay order have a concurrent vote on every act, and a full negative by their veto. If this be not a republican system, and that to the fullest extent, I know not where to find it.

But this is not all. It is the great boast of a republican government, that the people elect their officers, the people make the laws, and the laws of their own making, interpreted by the officers of their own appointing, govern them. We have seen that the officers in our Church are thus elected, that the laws of our Church are thus enacted, and the result is, that, as in our commonwealth, the laws are supreme, so emphatically is it in our Church, that it is a Church of law and order.

(*To be continued.*)

* The allusion here is to the well-known martyrdom of Cranmer, Latimer, Hooper, Ridley, with many others, in the fires of Smithfield, by the bigotry of Queen Mary.

THE MINISTRY.

From the Presbyterian.

THE VIEWS PROPER FOR CANDIDATES FOR THE MINISTRY.

MR. EDITOR,—It has often occurred to me, that remarks are sometimes made in Christian conference, which merit preservation, as much as most that we hear from the pulpit. In accordance with this opinion, you will, I trust, allow me to give some brief notes, taken after having heard a conversation on a certain sabbath among a circle of believers. There were five persons engaged in this conversation. Three of these were candidates for the ministry, and two were aged clergymen. I shall indicate them by fictitious names.

The discourse was begun by *Sincerus*, (since deceased,) who spake with warmth of the privileges which he and his fellows had enjoyed in preparation for the ministry. He said: "One of the most important steps in our lives is now about to be taken; and we ought here to make a solemn pause, and scrutinize our character, our motives, and our fitness for the work of GOD. And even now, if we judge ourselves unprepared for this service, we ought to retrace our steps, while the opportunity is offered. But if we see our way clear to enter the ministry, I feel that we should go forward with a more sincere and hearty consecration of ourselves, than we have ever yet known; determining to preach not ourselves, but CHRIST JESUS the LORD. It should be our determination to increase in every attainment, to lose nothing either of the piety or the learning which may have been granted to us, but to build assiduously on our present foundation, striving to maintain every good intellecual and moral habit which has been formed. The temper proper for us, is a temper of humble cheerfulness, not repining at the loss of our privileges in retirement, but rejoicing that we are permitted to enter into our Master's employ. And a deep sense of our insufficiency should weigh us down. If it has been so difficult to keep the heart, in our seclusion, amid every encouragement; what will it be when we shall be compassed with enemies, and, as to human aid, unsupported and alone! Perhaps it would be proper for us to think of our future situation. And assuredly, brethren, we should be imploring light from above, that GOD would show us what we ought to do, and whither he would have us to go. While our separation may well remind us of the fleeting nature of all things terrestrial."

The second who took part in the conversation was *Stephanus*. He is likewise now no more on earth, and this fact gives weight to the last observation I quoted. *Stephanus* became an able and popular preacher in one of our great cities: and, after fruitful labors, died a triumphant death. He spoke briefly as follows: "We often hear aged ministers relating the difficulties and trials of their lives. We hear all of them concurring in the same mournful testimony; yet we listen incredulously. We vainly flatter ourselves that we shall not be guilty of the indiscretion and carelessness which have caused others to fall, and with this presumptuous confidence we rush forward in our own strength. The experience of others must be *borrowed*, if we would not purchase it as dearly as they have done. Now is the time for us to take a cool and deliberate survey of the dangers before us, and to fly to GOD for assistance and support. Dangers await us from pride, popularity, despondency, &c."

To this a few words were added by *Placidus*, who said: "I am impressed with the remark that *humility* is the grace which now becomes us. We ought surely to be penetrated with a sense of our unworthiness to assume the work of preaching the Gospel. Trouble is to be expected in our future course, and we should be determined to go forward with holy boldness, relying on our master's strength."

The subject was then taken up by one of the clergymen present, whom I shall call *Clericus*. He said, in substance, what follows: "However important the ministry may appear to you *now*, my young brethren, it will seem ten-fold more so when you have made some progress in it, and every day you will more and more appreciate its momentous nature. The truth is, you do not yet know your own characters. Many new developments of temper and heart are yet to be made, in new situations, of which you have not the most remote conception at present. Many men, as I lament to know, have promised great usefulness upon entering the ministry, who upon falling into new and enticing company, have lost the savour of piety, and become worldly-minded and frivolous. We know not how we may yet be affected by prosperity, or by trials and afflictions. Now such reflections ought to make us sincerely humble, and cause us to place our reliance more and more exclusively in GOD. Pray for support, for humility, for guidance. One false step at the beginning may ruin all your prospects of usefulness.

"Determine, my young friends, that if you are cast into the vicinity of other ministers, men of piety and experience, you will cultivate their acquaintance, and avail yourselves of their advice. Be not merely amicable, but affectionate and brotherly. The advice of any man is worth hearing.

"Remember you are separated for the work of the ministry. Let this be your great business. Cherish a comparative indifference with regard to all other matters. Pray against the sins which easily beset ministers, even though now you seem to be in no danger from them: for you know not what lies before you. We should again and again revolve in our minds the trials which may assail us from quarters whence we least expect them; from brethren, from our own friends, from the most pious, from our own flock. Even apostolic men could disagree and separate. Learn to judge charitably. When we find our seniors in the ministry unsuccessful, and less ardent or vehement than ourselves, we ought not at once to attribute it to spiritual coldness, or to think them less sincere in their love to CHRIST than ourselves, but should bear in mind that they may have experienced repulses and discouragements, which are yet to come in our case.

"As it regards *study*, resolve never to remit it, never to relax in diligence, never to cease praying for those who are now engaged in preparation."

These remarks were followed by *Presbyter*, the other aged minister, who observed: "A man entering the ministry is like one who is going on a voyage. He must not carry too much sail. Popular applause may overturn him, and every breeze of youthful hope is dangerous, unless he is well ballasted with humility. We must strive to give ourselves up to be wafted by the Spirit of GOD, to watch the face of the heavens by examining the dispensations of Providence. The revealed will of GOD is our compass. Follow out the analogy in your thoughts.

"I have seen men of great talents rendered useless by the love of popularity. Their sermons and their conduct became more and more conformed to the worldly standard. Men of ardent piety are not always safe from this temptation. It may be a constitutional infirmity. Learn therefore to think soberly of yourselves. CHRIST commands his disciples to deny themselves. You have occasions for taking up the cross every hour. You have to strive continually against the love of pleasure and gratification. He who is fond of amusements, and feasting, and hilarity, will not be fond of visiting the afflicted, and of the irksome duties of a faithful pastor. He will not be likely to do good. Aim not at high things. Let your moderation appear unto all men.

"Endeavor in every situation to act as the ambassadors of JESUS CHRIST. Form around you a religious atmosphere. Never follow, nor imitate the maxims of those around you; but in all companies show that you have fixed principles of opinion and practice, from which you never swerve. Give a tone to the conversation of the company into which you are cast. Let it appear that it is your continual aim to serve your master. No hypocrisy or affectation of piety will secure this deportment. This must be the constant disposition of your soul. Your light must be always trimmed and burning, if you would have it shine before men. The grand secret of living holy lives in the sight of men, is to be ever striving after real holiness, and ever laboring for greater likeness of JESUS CHRIST.

"My dear young friends, *keep a clear conscience*. A wound in the conscience gives repeated pangs, many times after the sin which inflicted it has been repented of. Never suffer so sensitive a thing to receive the slightest injury.

"Be scrupulously *honest* in the sight of all men, and keep the rein over your temper. One public discovery of unsubdued temper may close your usefulness. One who finds himself at variance with a number of persons, *may be certain that the fault is at home*. Commit yourselves with confidence to the merciful and wise Providence of GOD. Be determined to spend your lives in doing all that is practicable for GOD, and not to live an instant for yourselves. Some persons are discouraged by the belief, that many sermons preached by them have done no good. I believe no such thing. Every word of GOD is good, and effectual in restraining vice, promoting happiness, edifying saints, and comforting mourners; even if none be converted under its delivery. Be confident then, in hoping that no discourse prepared and delivered in the fear of GOD, and from humble benevolent views, will be useless.

"Strive to maintain your habits of diligence throughout life. There is no situation in which a minister can be placed, in which if he has his health and reason, he may not devote some time to study. Reserve time from sleep for this purpose. I know from experience, that it is not impossible for a man to think as profitably on a journey, or a mission, as in the study. It may be that he will even apply his mind more advantageously under these circumstances; for he may be constrained to resort more diligently to that neglected book, the BIBLE. Remember, in every situation, that what *you* say is strictly weighed by those who hear. On morals, and matters of general interest, as well as on religion, your opinion has influence and authority. Let every word then be in the remembrance of those around you, and worthy of your profession. Accustom yourselves to utter none but sound and useful opinions, and utter these frequently. One sound principle, thus sown, may produce incalculable good, and like a precious seed, be the germ of other similar truths, which may circulate and descend in an increasing porportion to the last generations of men. But at the same time, never act the sage, or vent paradoxes. No man ever did this without destroying his usefulness, and rendering himself ridiculous. Do not affect to differ from common opinions, or to speak nothing but novelties. Dispense plain, useful truth. Acquire this habit. Use the influence you may gain over your flock always for their highest good."

Such are my notes of a conversation which made a deep impression on my own mind, and which I trust has been useful to me. And if this communication should lead any of your correspondents to furnish, in the same way, their recollections of Christian conference, I shall not regret having sent you these lines.

RACEMARIUS.

DEVOTIONAL.

THE following extract is taken from an excellent tract, lately published by the New-York Protestant Episcopal Tract Society, entitled THE CROSS OF CHRIST.

You wish to know your own state! No inquiry can be more reasonable; no knowledge more necessary, in order to obtain solid and enduring comfort. But where will you prosecute the study, and by what rules shall your inquiry be directed?

If you go to the world, and ask the opinion of men, they will tell you, perhaps, that you are a sinner, just as all men are; and your heart will infer, that that which is the case of all, need not excite much uneasiness in any; and that the conviction which produces no anxiety in others, may therefore be admitted with indifference by you.

The law itself, if you sit down to its study, will tell you that you are a sinner; but it cannot, it will not tell you half of the aggravation of sin—half of the sinfulness of sin. It tells you, for instance, that the soul that sinneth must die. You infer the nature of the crime, from the consequences pronounced upon it; and you think that that which is recompensed by the common lot of all men, is but the common character of human nature.

You may consider the consequences of sin, and deduce the evil that there is in it from the evil it produces, from the misery it occasions. But while you see much that is dreadful, much that awakens horror and disgust; you will also see sin, in other forms, and under different circumstances, not only endured by the world, but caressed by the world, and admired. You will see it ministering to the pleasures of life, adding zest to its enjoyments. You will see it brilliant in its features; playful in its actions; in common acceptation and to all appearance harmless. You will thus see it universally practised, universally defended, till you gradually come to the conclusion, that it is not the transgression, but the excess, which makes the act of sin to be so formidable.

But go to the cross of CHRIST, pursue your study there, in meditation and in prayer, and you will gain a different notion of the guilt of sin. You will there see the real character of that sin which has death pronounced on it as its penalty, in seeing the real character of that death to which it has exposed mankind. You will there see that death is not the mere extinction of animal life, the cessation of movement and sense in an exhausted and suffering body, in a body which sometimes seems to rejoice in the event that puts an end to suffering. You will there see that that is not the death which the sinner has to fear, the death which he has challenged by his transgressions, and the death which he must look to meet. You will learn there that a very different sort of struggle is to be passed by the sinner, a very different sort of anguish to be borne, than that which closes the labors of the wasted body. You will there see, that death has a sting, a sting hidden from our observation in this world, but a sting which must be revealed, must be felt by those who are subject to its power. You will there see, for you may there trace in the sufferings of CHRIST how fierce must be the conflict which the soul will have to pass. His sweat of blood, his cry of anguish, his sense of desertion, these speak a stronger language than words can do, and tell the soul of sorrows unutterable, of pains incalculable, as included in the death of CHRIST; but all originating in sin, all belonging to sin, and all to be denounced on sin as its portion.

It is the same with the goodness of GOD! The world will talk to you, and will allow you to talk of his beauty, and his mercy, and his love. The world will refer you to the evidences of benevolent design scattered through creation. The world will talk of the goodness which clothes the fields with plenty; which lightens up the cheek with health; and which compels even forgetful and ungrateful man to make some acknowledgment of his Maker's bounty.

But go you to the cross of CHRIST, and while you see the well-beloved of the Father given up to sinners, dying the accursed death, and numbered with the transgressors; then say, for me this was done; for me and for my salvation. "In this was manifested the love of GOD, that GOD sent his Son into the world to die for sinners."

It is by this that self-love is to be overwhelmed, that self-righteousness is to be conquered, and the sinful heart to be humbled before its GOD. But it is by this also, that the broken contrite heart is to be comforted; that light and hope are to be poured into the depths of despair; and that the humbled sinner shall be taught, that as "the heaven is high above the earth, so is GOD's mercy toward them that fear him." By this he is to learn to combat the misgivings and fear of his awakened mind, and to silence every doubt by the remembrance of that love which passeth knowledge; saying at every moment of alarm, "He that spared not his own Son, but delivered him up for us all; how shall he not with Him also give us all good things."

A KING OF HUNGARY.

A CHRISTIAN King of Hungary, being very sad and pensive, his brother, who was a gay courtier was very desirous of ascertaining the cause of his gloom. "O, brother," said the King, "I have been a great sinner against GOD, and know not how to die, or how to appear before him in judgment!" His brother making a jest of it, said, "These are but melancholy thoughts." The king made no immediate reply. It was the custom of that country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king in the dead of night sent the executioner to sound the trumpet before his brother's door; who hearing it, and seeing the messenger of death, sprang into the king's presence, imploring him to say in what he had offended. "Alas, brother," said the King, "you have never offended me. And is the sight of my executioner so dreadful; and shall not I who have greatly offended CHRIST, fear to be brought before his judgment-seat?"

BISHOP COWPER.

THE Rev. W. Cowper, some time minister at Sterling, and afterward Bishop of Galloway, thus spoke of his dissolution to his weeping friends: "Death is somewhat dreary, and the streams of that Jordan which is between us and our Canaan run furiously; but they stand still when the ark comes."

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